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AIKS naad

all india kashmiri samaj

आल इंडिया कश्मीरी समाज

Price : ₹ 30/-

VOL. XXIV No. 02 FEBRUARY 2014 / Magha 2070 / 5089 (SS)



Displaced KPs Delegation Calls on Shri Narendra Modi on 19th January 2014



Shri Modi with Dr. Pandita & T.N. Razdan



Blessings Through *Isband* ceremony



A section of the KP delegation



Col. Tej K. Tikoo presenting his book



Another section of the delegation in traditional attire

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(AIKS) naad VOL. XXIV NO.02 FEBRUARY 2014 / Magha 2070 / 5089 (Saptarishi)

INSIDE

THIS MONTH'S COVER

Lord Shiva's Dance of Consciousness

Shiva Sutras teach us that the universe is nothing but the play or dance of Shiva, the Supreme Consciousness, the nature of which is of absolute freedom and joy. Inherent within all physical manifestation, this exuberance leaps into Consciousness as a pulsing that is the true nature of reality, a dance of atoms and molecules, based in the energy of Love. *[Courtesy: Internet]*

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SUBSCRIPTION

Life - Rs. 3000, Annual - Rs.300/- ; Price per copy Rs.30; Overseas US $40 or Rs.2000; crossed cheques and drafts favouring All India Kashmiri Samaj, to be sent at D-90, Sarojini Nagar, New Delhi - 110023.

Subscriptions for Naad can now be remitted directly online to the following A/c in Punjab National Bank:
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Editorial

STREET GOVERNANCE NOT THE RIGHT ANSWER



When AAP chief Arvind Kejriwal took over as Chief Minister of NCT Delhi towards the end of last year, after obtaining the "approval of the people" through what was called a "referendum", he generated a lot of hope that the national capital may now be turned into a paradise. With just 28 MLAs in its kitty, AAP was ironically prodded by the decimated Congress Party, with just 8 seats, offering outside support, at the instance of Rahul Gandhi, ostensibly not with the intention of giving a popular govt. to Delhites but to checkmate the advance of BJP which had fallen short of the majority by just four seats.

A little over a month in office, AAP government has been mired in one controversy or the other. With no experience of governance behind them, the very first and much-touted Janata *durbar* became a casualty because of unmanageable crowds, causing consternation among the eager petitioners. Then followed the infamous Khirki village ruckus which brought the city govt. in direct confrontation with the police, not under the state government's control. When the CM's demand for suspension of some police officers involved with unsavoury spars with the State Law Minister and failure to protect women, was not conceded, he suddenly chose to march in protest to the Union Home Minister's office. Not allowed to proceed beyond Rail Bhavan, he decided to sit in a *dharna* along with his cabinet colleagues, there and then, in extreme cold and rainy weather and run the state administration from the streets.

This unconstitutional action of the Chief Minister shocked not only the conscience of the people of Delhi but those the world over earning him the epithets of being "an anarchist" and "a reactionary". A duly elected Chief Minister resorting to a questionable method of sitting in protest in his own city converting it into a "dysfunctional anarchy" was highly embarrassing, particularly when some AAP leaders allegedly made quite a few unsavoury and disparaging remarks against some Union Ministers and threatened to even disturb the upcoming Republic Day parade.

After the suspension of the protest, while the government had started settling down to run the administration, sudden revolt by a vocal MLA and his subsequent suspension from the party, followed by another MLA expressing misgivings about the AAP leadership for upholding Khap panchayats' right to take stringent action against women revolting against "established social norms", attacks on the media, unsubstantiated allegations and counter allegations of corrupt poaching attempts by rival parties, controversies over the Jan Lokpal Bill etc. etc. are coming in the way of effective governance. With the national elections round the corner, AAP's ambitions to expand its base to contest elections to Lok Sabha in a big way, to challenge the Congress and the BJP in particular, all over the country, is causing the party further problems.

With the present ruling dispensation at the centre under severe strain with its alliance partners deserting it one after the other, people of India are now wary of makeshift alliances. Formation of opportunistic fronts of parties with no ideological affinities, in the run-up to general elections, is also no answer to the country's ills.

In this context, it is pertinent to recall the words of wisdom conveyed by the venerable President of India, in his Republic Day eve address to the nation. Appearing deeply worried about India's welfare and democratic well being, the President has rightly warned that winning elections did not give one license to flirt with illusions and populist anarchy is no substitute to governance. According to him governments were not charity shops and making false promises breed disillusionment which further breed rage targeted at those in power. He therefore exhorted the Indian electorate to vote with responsibility and wisely counselled them to elect a government with can provide stability because a "fractured mandate could be catastrophic".

The President's message is strongly rooted in the country's contemporary social, political and economic reality. People of India would have to be extra careful in choosing a government at the Centre which could guarantee them stability, peace and progress and a place of dignity in the comity of nations. We are confident in our capacity to choose the right alternative. Let's therefore Vote for India of our dreams!

– A. N. Kaul Sahib

From the President's Desk

TIME TO CONSOLIDATE AND ACT DECISIVELY

Moti Kaul



Ever since our independence in 1947, ruling political parties, both at the Centre as well as our State, pursued Divide & Rule model to remain in power. Every ugly mode in the dictionary was used to perpetuate their dynastic rules. As far as the politicians of our State are concerned, they went a step ahead by crushing every space for all the minorities, especially Kashmiri Pandits. One of the patent tools used was to create wedge between the leaders of the community, thereby justifying their inaction on the pretext of our being disunited. Ever since our exodus in 1990, these vested interests speaking at different locations and platforms, continued with their propaganda that "We are not united and we do not want to return to the valley". Their repeated and continuous parroting with a clear-cut design made even some of us believe that this may be true. It is therefore imperative that we put in perspective the factual position.

We need to appreciate that by far every KP group in this country today in unison pursues redressal to our common short-term issues and concerns - be it Enhancement of Relief, Implementation of Employment Package, Proper Infrastructure at Jagti Camp, Encroachment/ Grabbing of migrants properties, Problems of over-aged youth, Passing of Temples & Shrines Bill etc... As far as return to the valley is concerned, today we as a community are largely united in our understanding of the ground realities and the format on which we can move forward. The fundamental premise behind our return must guarantee that "We are never ever refouled again from the valley". It is, therefore, important that India's hold on Kashmir gets further strengthened. Kashmir belongs to us as much as to any other community. No one can deny us our legitimate rights as the original aborigines and ethnic minority. We have made it clear that PM's package in its present format is flawed and soulless. Today the entire Nation, Administrative Establishments and the Parliamentarians have endorsed our return and rehabilitation based on the Collective Vision of the community. We, therefore, must NOT fall prey to rumours and unwarranted statements which have the hidden agenda to create wedge in our Collective Resolve.

AIKS and various other prominent KP organizations have been consistently taking up issues with well-meaning politicians and bureaucrats about our short and long term survival issues. As part of this exercise, a well-coordinated meeting was recently organized in Delhi with Shri Narendra Modi. Apart from the fact that a large contingent of delegates from Jammu and NCR attended this meeting, the forthright, honest and far-reaching response by Shri Modi was indeed heartening. Besides, sharing pain and trauma of our entire displacement, his views on our eventual return and rehabilitation, gave some solace to our beleaguered community.

I wish to share with my folks, especially those residing in the NCR region about the positive development with regard to the Shakti Nagar project. As you are aware, this project has gone through lots of ups and downs. Although AIKS was given the mandate to execute the project many years back, somehow due to certain unavoidable circumstances, the actual work could not be started earlier. At the close of last year, on a positive note on the 29th of December 2013, a largely attended Executive meeting of AIKS as well as office bearers of Kashur Sumchar, after thorough deliberations, agreed to take this project forward. The very next day, a meeting of Joint Managing Committee was organized and certain imminent jobs to be taken on hand were identified. I am glad to report that the identified team has taken the assignment in right earnest and we are moving forward. We shall keep you informed regularly about the project's progress and look forward to your involvement, co-operation and support.

Friends, having put in consistent efforts and a number of focused agitations by various KP organizations, it's now time to consolidate and act decisively on various positives that have emerged during the last couple of years. In this regard, AIKS is organizing a Conclave on 30th of March, 2014 at Lal Ded Centre, KECSS, New Delhi. Focus of this event shall be to fine-tune and reinforce our resolve to reclaim legitimate space in the Valley and deliberate on the rationality of and need for retention of Article 370. This event shall be attended and participated by representatives from across the country and overseas. ◘

GENERAL SECRETARY'S COLUMN

Dr. Romesh Raina



Twenty four years after the forced exodus, KP community finds itself on the edge. They have successfully been driven to the margins of Kashmiri society within two and a half decades of their exit. And it goes on under the dignified cover of 'secularism'. It has left them disgruntled and suspicious too of the impact of the poisonous politics in practice in Kashmir. The blame largely goes to the polity and society which it co-habits. It has resulted in the manufacture of hurt and grievances. Those living in the J&K have to reckon with the myth of victimization of the people of Kashmir.

Paying lip services to the grievances of KP community, the political class of Kashmir has successfully used the politics of tokenism to keep them engaged. It has successfully presided over the meticulous marginalization and political and economic dispossession of KPs all these years. With it Kashmir politics has entered into the next phase and that is its exercise to consolidate the hold on the power structures of the place. In the State of J&K the democratic and secular forces did not have the necessary motivation to defend their own minorities. They could not contest the encroachment of their fundamental and other essential factors eroded by the anti-democratic and anti-secular forces. What we see therefore is the majoritarian domination of the social and political institutions. It needs a road map, will and sustained effort to reverse all this.

The activities of the month include:

1. **Education Advisory**- In its core group meeting, it was decided that AIKS will be issuing regular education advisories. Shri Vijay Kashkari, Vice President AIKS whose popular column Education Folio in *Naad* has already caught the fancy of the student community has been requested to initiate early in the light of the approaching new academic session. The idea is to keep the students abreast of the changes in the eligibility criteria and other admission processes which the universities usually adopt in the new academic sessions.

2. **Kendriya Vidyalya Admissions** – AIKS is constantly following up the year 2014-2015 Kendriya Vidyalya reservations with the Ministry of HRD.

3. **Delhi University Admissions** – As a follow up, AIKS has initiated the process of communicating with the Delhi University authorities for this year's (2014-15) reservation for the wards of Kashmiri migrants in Delhi University.

4. **Shakti Nagar Project Joint Management Committee Meeting (JMC)** – The second meeting of JMC was held at AIKS HQ, D-90, Sarojini Nagar on 29th January, 2014. It was participated by Sarvashri Vijay Aima, M. L. Malla, Dr. Romesh Raina, H. L. Wangnoo, Rajinder Ganjoo and Arun Shalia. The meeting discussed the follow-up of the decisions taken in the previous meeting held on 30th December, 2013. The necessary connections like electricity have been procured (the meter has not been installed to avoid the payment of electric bills without much usage). The necessary permission for felling the Peepal tree from the premises of the plot has also been procured from the Forest Department. The meeting decided to work unitedly for the logical conclusion of the project.

A list of community members who have committed fresh donations during the AIKS Executive Meet on the 29th December, 2013 is appended for information.

Shri Moti Kaul	-	Rs. 1,00,000/-
Shri M. K. Pajan	-	Rs. 21,000/-
Shri Rohit Dhar	-	Rs. 11,000/-
Shri A. N. Kaul Sahib	-	Rs. 11,000/-
Prof. B. B. Dhar	-	Rs. 10,000/-
Col. Tej K. Tikoo	-	Rs. 10,000/-
Shri M. L. Malla	-	Rs. 10,000/-
Shri Ajay Pandita	-	Rs. 10,000/-
Shri I. K. Kilam	-	Rs. 5100/-
Shri M. K. Machama	-	Rs. 5100/-
Shri Puran Patwari	-	Rs. 5000/-
Mrs. Alka Lahori	-	Rs. 5000/-
Shri Bansi Razdan	-	Rs. 5000/-

5. **AIKS Conclave – III** – It has been decided that AIKS will hold its Conclave – III on 30th March, 2014 at Lal Ded Memorial Hall, KECSS, B-36, Pamposh Enclave, New Delhi. Details will follow.

PADMA HONOURS 2014

Three Kashmiri Pandits who have attained eminence in their respective avocations and fields of social service have been chosen by the Govt. of India for the highest civilian honours announced on this year's Republic Day. They are: Shri Vijayendra Nath Kaul – Civil Service – former Comptroller and Auditor General of India – **Padma Bhushan**; Shri Jawahar Lal Kaul – social activism – upliftment of the visually impaired – **Padma Shri**; and Shri Bansi Kaul – Art, promotion of the theatre movement – **Padma Shri**.

We are naturally elated at the recognition conferred on these three compatriots and send our heartiest congratulations to them. Their profiles and achievements follow:

Padma Bhushan

Shri Vijayendra Nath Kaul, IAS (Retd.)



Born on the 7th January 1943 in Jammu, Shri Vijayendra Nath Kaul is a distinguished Indian civil servant, who became the 10th Comptroller and Auditor General of India (CAG) from 2002 to 2008.

After completing his Masters degree from the St. Stephens College, University of Delhi in 1964, he joined the Indian Administrative Service in 1965 from which he retired as Secretary, Ministry of Petroleum and Natural Gas in 2002 on appointment as the C & AG of India. Before that he also served in the Ministry of Chemicals and Fertilizers and Ministry of Coal. Earlier, he has also been Principal Secretary, Finance Department of Government of Madhya Pradesh.

Shri Kaul is also a Fellow of the Economic Development Institute, World Bank and of the ODC University of Manchester, U.K. He has served as Chairman of public sector and joint sector companies including as Chairman, Petronet LNG. He has also served as a Director of many private and public sector companies and has been on the Governing Boards of International Bodies.

From 1991 to 1998 he was on secondment to United Nations as Adviser, Trade Policy with ESCAP at Bangkok, Thailand.

During his tenure, he was also elected to audit WHO accounts. As Comptroller and Auditor-General of India, Mr. Kaul was also the external Auditor of:

- the Food and Agriculture Organization of the United Nations, Rome;
- the International Maritime Organization (IMO), London;
- the World Tourism Organization, Madrid.

After completion of his tenure as C & AG, he was elected by the UN General Assembly to the United Nations Independent Audit Advisory Committee in 2008 and served as Vice Chairman of the Committee upto January 2011.

He is currently serving on the Eminent Persons Advisory Group (EPAG) of the Competition Commission of India, as of May 2012.

Padma Shri

Jawahar Lal Kaul



Shri J. L. Kaul, Secretary General of the All India Confederation of the Blind (AICB), has seen no ray of light for nearly 65 years of his life. His last visual memory of a human face or a chirping bird was as a child, five years old, when he lost his sight due to smallpox. A brave heart, he never gave in to fate, or for that matter, the physical challenge that destiny had flung at him in one of its brutal ironies. This vision-robbed child fought his way through the lightless alleys of life and grew up to be the beacon of light for many others groping in darkness.

By dint of his outstanding merit and undeterred zeal, he passed Sanskrit (Hons.) from the Punjab University with a gold medal in 1967, the year that also witnessed the beginning of his journey as a messiah of the visually impaired. It was in this very year that Shri Kaul plunged into the cause of his vision-compromised fraternity,

cutting short his illustrious academic career. A letter from Shri Madanlal Khandelwal, ex-principal of the special school he studied in, and off he went to Delhi secretly, leaving behind his MA course, to join Khandelwal in the formation of a self-help centre—Training and Rehabilitation Centre for the Blind. What followed was a saga of solitary struggle. Khandelwal had gone off to London, leaving the entire responsibility of the Centre on the inexperienced shoulders of his loyal follower. But Kaul was a fighter and a survivor too. After much endeavour, he managed means for the sustenance of the blind people he had shouldered the responsibilities of: Braille transcription contracts and re-caning of chairs.

This continued till 1970 and then Shri Kaul went on to espouse the cause of the visually impaired at the national and international levels. He founded the first two self-help organizations of the blind in India *viz.* National Federation of the Blind (1970) and All India Confederation of the Blind (1980) – an umbrella organization. Both these organizations ushered in the self-help movement of persons with disabilities, enabling them to speak and act for themselves. He was also instrumental in ensuring the presence of the International Federation of the Blind (IFB) in the region. Thus the East Asia Committee of the IFB was formed in 1976 in Delhi. Shri Kaul took over as the Executive Secretary of the Committee in 1977, a position he held with distinction till 1985. The organization at that time, consisted of blind representatives from countries in South Asia, South-East Asia and Australasia. And all this at a time, when resources were scanty and self-help movement in the region was either non-existent or at best, in a fledgling state.

The brainchild of Jawahar Lal Kaul, AICB has always championed the cause of education and employment with a special focus on, and concern for women, senior citizens and the under-privileged rural blind. Founded with a fund of Rs 300 and a small rented office space, AICB has now magnified into a beautiful campus of its own, about 90 employees, a budget of over Rs. 30 million and over 20 affiliates and branches all over India. This NGO has also spearheaded many successful rehabilitation programmes for the rural blind under the able leadership of Shri Kaul.

However, Shri Kaul's contribution in the field expands far beyond the precincts of AICB. Elected unanimously as the Secretary General of the Asian Blind Union (ABU) consisting of 23 countries for a four-year term at the World Blind Union meet in Melbourne in November 2000, he was chosen for the same post for two more tenures. Honorary Life Member of the WBU in his own right, Shri Kaul was also appointed as the Chairperson of World Braille Council in 2009 for a three-year period.

Shri Kaul's life is indeed a saga of triumph and transcendence: Triumph over his own visual challenge and transcendence of his physical boundary to help others live a better life. The phenomenal impacts that Shri Kaul's work has had in the lives of many others of his ilk merit his selection for this prestigious award:

- Thanks to his untiring efforts, school-going blind children in many states are today getting copies of their Braille textbooks for the first time.
- He opened the doors of employment for the visually impaired through strenuous training in stenography at AICB.
- He has empowered women to take up leadership roles in organizations for the blind, through training in related courses.
- Under his leadership, hundreds of blind men and women received training and support for economic rehabilitation in the far-flung villages of India.

Awards and Accolades So Far

Louis Braille Gold Medal (Globally, he is the 5th one to receive this award) – 2012

Marga Schulze Award (Germany) – 2006

R.M. Alpaiwala Memorial Award – 2006

NCPEDP – Shell Helen Keller Award – 2003

T.P. Jhunjhunwala Award – 2003

World Human Rights Promotion Award – 2003

Man of the Year Award by American Biographical Institute – 2000

Thomas Memorial National Award – 2000

FICCI National Award – 2000

On 6th February, 2013, he received National Award 2012 for Best Braille Printing Press in the country, from the President of India, Shri Pranab Mukherjee.

Padma Shri

Shri Bansi Kaul



Born on August 23, 1949 in Srinagar (Kashmir), Bansi Kaul graduated from National School of Drama (NSD), New Delhi in 1973 and started his career as a director with NSD Repertory Company and was also on the faculty of the School for many years, before forming his own theatre group Rang Vidushak in 1984 and Theatre Institute in Bhopal.

He was awarded the Sangeet Natak Akademi Award, given by Sangeet Natak Akademi, India's National Academy of Music, Dance and Drama, in 1995. He has been awarded Padma Shri by Government of India this year.

His most well known performance is 'Kehan Kabir', based on collected works of poet-saint Kabir.

Rang Vidushak, a theatre group has incorporated folk idioms into its production and evolved a new idiom of clown-theatre.It has performed in India and elsewhere in several languages such as Hindi, Punjabi, Sanskrit, Tamil and Singhalese. http://en.wikipedia.org/wiki/Bansi_Kaul - cite_note-6He has experimented with theatrical spaces by playing with form, colour and sound. Rang Vidushak is known for revitalizing the silenced laughter in their extraordinary clown-performances. Bansi Kaul has developed a new idiom and performance language.

His indepth research in the sociology of performing and non-performing art forms has created an actor's gymnasium based on the principles of the *akhada*, *natgiri*, modern dance, story-telling, indigenous village-games and music. Experiments through interweaving the performing and non-performing art forms have led him to giving a new dimension to the existing stage metaphor. He is an eminent visualiser and designer of space. His creativity has been a major face in establishing relations between theatre communities, both in India and internationally.

As a space designer, Bansi Kaul has transformed informal spaces, rocky terrain, sand dunes and concrete jungles into areas for performance. He has been experimenting with theatrical spaces through playing with form, colour and sound at many festivals in India and abroad.

***

We are delighted to know that besides these three, **Prof. Ved Kumari Ghai** and **Tashi Tundup** from Jammu and Kashmir also figure in the Padma honours list. While **Prof. Ved Kumari Ghai** has been awarded for her significant contribution in the field of literature and education, Tashi Tundup has been chosen for Public Affairs.

Born in 1932, Prof. Ved Kumari Ghai, former Head, PG Sanskrit Department, University of Jammu, she is known the world over for scholarly translation of *Neelmat Purana* to English. She is M.A Sanskrit, M.A Ancient Indian History and Literature, Doctorate in Sanskrit, Diploma in German and Danish languages. She has also authored books like *Kashmir Darpan, Narendra – Darpan* and *Kashmir Ka Sanskrit Sahitya ko Yogdaan* and Studies in Phonetics and Phonology. As a social worker, she is heading many NGOs working for the welfare of women, poor and the destitute.

Mr. Tashi Tundup is serving as Executive Engineer in the Public Health Engineering Department in Leh, Ladakh, and in that capacity greatly contributing towards conservation of water and natural resources in Ladakh.

All India Kashmiri Samaj offers heartiest congratulations on behalf of the Kashmiri Community to all the Padma Award winners of this year.

KASHMIRI PANDITS 25TH NISHKAASAN DIVAS

DISPLACED COMMUNITY CALLS ON NARENDAR MODI

On the 25th anniversary of their forced exodus from Kashmir valley, a delegation of displaced Kashmiri Pandits called on the Gujarat Chief Minister and BJP's Prime Ministerial candidate Shri Narendra Modi in Delhi with hope that he would address the complex dimensions of their problems. The meeting took place on the 19th January, 2014 at Ramlila Grounds on the sidelines of the BJP's National Executive Meet.

The delegation submitted a memorandum to Shri Modi which *inter alia* said: "Challenge to the idea of Indian Nation state continues in Kashmir in one or the other form. Extirpation of the entire Kashmiri Hindu religious minority is one of its worst manifestations. This religious identity has suffered ignobility and tragedy of exodus in the past as well, but the mass exodus of 1990 is one of the worst scars as it happened in 'Secular, Democratic and Free India'." The memorandum added that the targeted killing of members of the Hindu Minority community that led to mass exodus has resulted in the change of the demographic profile of the State, yet "no commission was constituted nor was any enquiry ordered into the causes of extirpation and rise of fundamentalist-anti-India insurgency in Kashmir." Even the Prime Minister's Kashmir package does not contain a single word about the political dimension of the return of displaced Hindus.

The KP delegation comprised of representatives of various KP organisations like Jammu Kashmir Nationalist Movement (JKNM), All India Kashmiri Samaj (AIKS), JK Vichar Manch, Kashmiri Hindu Conference (KHC), Roots in Kashmir (RIK), Jammu, etc. It was led by Dr. K. N. Pandita, noted author and chairman JKNM.

While submitting the memorandum, Dr Pandita said that over the years both Central and State Governments had failed to redress the genuine problems of exiled Pandits. He demanded restitution of entire displaced Pandit community at a concentrated place in Kashmir Valley ensuring their non-refoulement.

Dr. Pandita also expressed grave concern over the inordinate delay in the passage of Kashmiri Hindu Shrines and Temples Bill by J&K Government, enrolment of KPs as voters by streamlining the procedures, rehabilitation of displaced unemployed and overaged youth etc.

Addressing the Kashmiri Pandit delegation, Shri Modi, adorned in the traditional Kashmiri *Pheran* and *dastar* (turban) gifted to him on the occasion, said that the return and rehabilitation of Pandits with honour and dignity in their motherland is on top of BJP's agenda as they have suffered a lot due to turmoil and mass exodus from the Valley. "It is our duty to take you back to your native land for which you crave for decades together as motherland can't be discriminative against its children", he added.

While sharing the pain and agony of the community on the 25th Holocaust Day, Shri Modi said the nation was stabbed in the back when the country was divided in 1947 on communal lines. "Though it was a cherished goal that independent India will live in peace and tranquility but 24 years back the nation was again stabbed on this fateful day in 1990 when the sons of soil were forced to flee from their homes and hearths in the Valley. This (January 19) is a day of pain and agony for you," he told the delegation.

The members of the delegation comprising men and women, were also attired in their



traditional dresses, a gesture that was aimed to remind the BJP stalwart of their distinct identity and a rich cultural ethos, and lineage the community has inherited from their ancestors thousands of years back. The women members observed some rituals that marked showering of blessings and best wishes from the community. Enthused and spirited KP delegation also expressed solidarity with Shri Modi for the forthcoming Parliamentary elections.

The delegation also presented four books to Mr Modi. Among them two books highlighted the plight of KPs right from 1947 and invasion of Pak raiders while other two books were titled *Kashmiri Pandit Bujhtey Chirag* by P. L. Koul Badgami and *Aborigines of Kashmir* by Col. Tej K. Tikoo.

The Holocaust Day was also observed by KP associations in different parts of the country and abroad through protest rallies and meetings. Like the previous years, a Joint Forum of KP organizations organised a protest meeting outside the Press Club in Jammu. In their speeches, the leaders of various organizations alleged that successive governments have failed to address the problems faced by displaced Kashmiri Pandits, adding that they were living as refugees in their own country even after 25 years of their forcible exodus from the Valley.

"The human tragedy suffered by Kashmiri Pandits needs no semantics. However, it requires to be mentioned that seven lakh KPs stand displaced while hundreds of shrines and temples have been demolished and razed to the ground in 1989-90", the speakers stated.

Kashmiri Samiti Delhi organised a protest meeting at Kashmir Bhavan under the presidentship of Shri Rakesh Koul, on January 20 in which representatives of organizations like All India Kashmiri Samaj, JK Vichar Manch, KECSS, KMWA Noida, Koshur Milchar Welfare Association Indirapuram, Koshur Samuth Ghaziabad, KSS Faridabad and KKS Gurgaon participated. Speakers, one after the other, forcefully advocated the plight of the community in exile and pointed out the failure of the Central and State governments to mete out justice to these hapless people.

\- *Naad* Bureau report

FROM THE AFFILIATES

Kashmiri Association, Lucknow (Regd.)

Kashmir Bhawan, 12-13, Basant Vihar Colony,

Sector – 14, Indira Nagar, Lucknow – 226016 (U.P.)

Annual Get-together

The General Body Function was held on 28th December, 2013 at Gandhi Bhawan, Lucknow from 3:00 PM onwards in which Smt. Swaroop Kumari Bakshi Ji was our Chief Guest. She was greeted by Executive Body and other Biradari Members for participating in this function. She was escorted to light the Lamp by President Smt. Jyoti Kaul, Gen. Secretary Shri K. N. Bakshi and other Executive Body members. Thereafter, Saraswati Vandana Dance was performed by Miss Gaurey Malviya, grand daughter of Smt.Swaroop Kumari Bakshi, which was followed by a group dance of children.





Shri Sudakar Adeeb, Shri Ashtush Tickoo and Mrs. Padma Gidwani sang beautiful songs and ghazals which were appreciated by all. Dr. S. K. Yachha's *bhajans* made the environment quite spiritual, which was followed by surprise game for couples in which nearly 30 couples participated. All children were given trophies and medals for their performances. Besides this senior members of the community were also felicitated by Executive body members.





Coffee and assorted *pakoras* were served from beginning till felicitated the end of the show which was followed by sumptuous Dinner.

Shri Sanjay Bahadur, assisted by Miss Pragya Munshi anchored the programme which was appreciated by all.

Sarvashri Sanjay Bahadur, Ajeet Kacher, Deepak Kachru, Pawan Tikoo, Prabhakar Nagu, Mohit Kaul, and V. K. Wantoo did a wonderful job in performing their duties and made this function a grand success.





While concluding Smt. Swaroop Kumari Bakshi, Smt. Jyoti Kaul and Shri K. N. Bakshi wished all Kashmiri Biradari members best luck, happiness, prosperity, good health, name and fame in the world living across the globe.

Our sacred Havan will be performed on 23rd Feb 2014 (*Hora Ashtami*).

- A report from Kedar Nath Bakshi
Gen. Secretary

Kashmiri Sewak Samaj, Faridabad

Shradhanjali Sabha for Late Shri S. N. Kak



Kashmiri Sewak Samaj, Faridabad organised a *Shradhanjali Sabha* in memory of Late Shri S.N. Kak, its Vice President and Editor of KSS Newsletter, on Sunday 12th Jan., 2014 from 4 p.m. to 6 p.m. at Sharika Bhawan. Biradari members of Faridabad were present in large numbers to pay homage to the departed soul and express their grief and sorrow on his untimely demise.

The meeting started with Shree Geeta Path where after Shri R. K. Bhan, President KSS, expressing his grief said that in the passing away of Shri S. N. Kak, he had lost his Guru and KSS had lost a driving and motivating figure.

Rich tributes were paid to Kak Sahib by various speakers who talked of his contribution to the community welfare post-migration. Recalling the infectious smile Kak Sahib was wearing under all circumstances, good or bad, the speakers, one after another, recollected his enormous contribution to the community affairs, be it at Jammu immediately after 1990 or later at Faridabad. Among those who paid their respects were Sarvashri R. K. Bhan, Prof. C. L. Sapru, Dr. Romesh Raina, Dr. M. L. Hashia, K. L. Bakshi, Dr. S. K. Handoo, Dr. P. L. Trakroo, Ajay Kak, Kashi Akhoon, Ashwani Kaul, Pawan Pandita. A message from Shri Ramesh Manwati, social activist, was also read out on his behalf.



Shri Sandeep Kak, elder son of Shri S. N. Kak, remembered him as an extraordinary father who would always imbibe high standards in his children and his absence would always be missed by his family members.



The entire programme was anchored in a very dignified manner by Shri Subhash Premi. At the end all members offered floral tributes in the memory of Shri S. N. Kak.

Koshur Samchar, Ahmedabad

Koshur Samchar Ahmedabad has a membership strength of more than 140. Kashmiri community's activities started in Ahmedabad around 1960-65 and the association was registered in 1980 and named as Koshur Samchar. While

going through the report in *Naad*, there seems to be another association in Delhi with a similar name, though with a little different spelling. I hope there should be no confusion. **[Kashur Sumchar is a very old organization of Kashmiri Pandits at Shakti Nagar area in Delhi – Ed.]**

We constructed Kashmir Bhawan in Ahmedabad, way back in 2004-05. It is a 2-story building. The ground floor has a hall and kitchen which is used by the *biradari* on religious and social functions. The upper floor has 4 rooms and a small hall. The rooms are used when during counselling of students in Ahmedabad, a number of students and their parents stay there. This year we hosted around 60-70 persons for 2-3 days. Since we do not have any full time paid manager employed, the Bhawan is not operational on a daily basis.

Following is the current updated information regarding office bearers of Koshur Samchar:-

President:

Uteesh Dhar, 204, Pushkar Towers, Opp. Shakti Enclave, Judges Bungalow Road, Bodakdev, Ahmedabad - 380054. LL: 079-26859556, MOB: 9998716150 Email: uteesh@yahoo.com

Vice President:

Shri Krishan Bhan, A-3/83, Goyal Intercity, Opp. TV Tower, Drive-in Road, Ahmedabad-380054, LL: 079-26856709 MOB: 9998987259 Email: shrikrishanbhan@gmail.com, sk_bhan@yahoo.com

Secretary-Public Relations:

Shri Rajesh Miskeen, A-304, Shrinand Nagar-I, Vejalpur, Ahmedabad - 380051, Mob: 9426585769

Advisor:

Prof. A. K. Ogra, B-401, Rosewood Estate, Near Prernatirth Bungalows, Jodhpur Gam, Satellite, Ahmedabad - 380015, LL: 079-26924845 Mob: 9427000111. Email: akogra@gmail.com

Kashmir Bhawan Address:

Kashmir Bhawan, FB-4, Near E-Sector, Water Tank, Sterling City, Bopal, Ahmedabad – 380058.

Note: Shortly we are going to have fresh election at Koshur Samchar, results of which will be communicated to in due course.

- Uteesh Dhar
President



I AM WHAT I AM

Nikhil Kaul

I am lonely, I am low
Still no reason for me to bow
Bow for friendship, bow for love
Bow for relations, bow for pride
I live happily, I live high
I believe in lightning lives
I believe in building ties
I believe in removing fears
I believe in wiping tears
I believe in death I believe in life
I live happily, I live high…
I have aspirations I have dreams
I faced failure still live to win
I wanna conquer, I wannna rule
I wanna live back days of school
I want to love, I want to fly
I live happily, I live high…
I wish to gift Smile to Mom
I wish to make Dad proud of his son
I wish to be an adorable brother
I wish to be an awesome lover
I wish to live before I die
I live happily, I live high...
I live happily, I live high....

ERROR REGRETTED

In *Naad* (January 2014) – page 34 – article of Prof. Gopi Krishan Mujoo – The first side heading should read "Slow Return Process" and not what appears in print. We deeply regret the printing error.

- Editor

THE NEWS FOLIO

Symposium on Article 370

A "Discussion on Article 370" was organized jointly by Dr. Syama Prasad Mookerjee Research Foundation and Jammu Kashmir Study Centre at the India International Centre Annexe in New Delhi on January 23, 2014. Speakers at the symposium included Shri Arun Jaitley, Leader of Opposition in the Rajya Sabha, Smt. Nirmala Sitharaman, National Spokesperson of BJP, Shri Arun Kumar, Director Jammu Kashmir Study Centre and Shri Sunil Sethi, Former President Jammu Bar Association. Shri Jawahar Lal Kaul, eminent journalist and thinker, presided over the symposium.



All the speakers elaborated on different ways in which Article 370 has crippled personal freedom of people from the state of Jammu Kashmir and has stalled the process of integration of the state with rest of the India.

"Article 370 which was supposed to be a temporary provision in the Indian Constitution, has become sacrosanct with time and has weakened the political and constitutional integration of the state of Jammu Kashmir with India," said Shri Arun Jaitley.

Explaining the myths propagated about Article 370, Shri Arun Kumar, Director of Jammu Kashmir Study Centre said that the Article does not give any special status or power to Jammu and Kashmir. "The Article 370 was just a procedural mechanism that was brought in to facilitate the integration of Jammu Kashmir with India," said Shri Arun Kumar.

"India's first Prime Minister Jawahar Lal Nehru had said that the provisions under Article 370 would erode with time but the Article is now constricting the integration process of the state with India," said Ms. Nirmala Sitharaman, National Spokesperson of BJP. She added that close to 130 articles of the Indian Constitution are not presently applicable to the state of Jammu Kashmir.

Shri Sunil Sethi, Former President of Jammu Bar Association, explained how Article 370 cripples the personal liberties of women and other residents of Jammu and Kashmir. "Women from Jammu and Kashmir lose their rights to inherit property if they marry a man from other state. Any Constitutional provisions such as the RTI that empowers a common man is either not applicable in Jammu and Kashmir or is applied in its truncated form," said Shri Sethi.

The symposium was attended by over 350 people who included politicians, academicians, lawyers, bureaucrats, media personalities, IT professionals and students.

Prof. Hangloo new VC of Kalyani University



Prof Rattan Lal Hangloo, an internationally known academician and Professor of History, Central University, Hyderabad, was appointed as Vice Chancellor of Kalyani University, West Bengal- a famous institution of higher learning in Science, Arts, Humanities, Engineering, Agriculture Science and varied other disciplines, on 8th November, 2013.

Prof Hangloo hails from village Hangalgund in South Kashmir district of Anantnag. He did his MA in History from University of Kashmir and M. Phil and Ph. D from Jawahar Lal Nehru University, New Delhi and started his teaching career from Kashmir University.

Prof. Hangloo was offered this position in recognition of his being an eminent academician and great administrator with a positive outlook. He has been awarded several fellowships, which include a senior Fulbright Fellowship by USA,

Fellowship by Germany, visiting fellowship twice by Maison des Sciences Del Home of Paris (FMHS) France.

A visiting professor at several universities, including the University of Delaware (USA), Michigan USA, Heidelberg, Bamberg Germany, Berlin Germany, Ashgabat University, Turkmenistan, Tbilisi University Georgia etc., Prof. Hangloo has steered India's cultural diplomacy in various capacities.

He also headed the Chair of Indian Studies at Tbilisi University, Georgia and at University of West Indies, Trinidad and Tobago.

Earlier, Prof. Hangloo served as Dean, School Relations, Central University of Punjab; Chief Proctor, Head of Department of History for two terms, Chairman Central Disciplinary and Grievances Committee; Chief Coordinator of Universities with potential of excellence programme of University Grants Commission, Central University Hyderabad.

An author of over one dozen books on varied subjects and over 100 papers, Prof Hangloo was also a member of the Academic Council of United Nations System, at Yale University, USA, for two years. He was also Chancellor's nominee to Kashmir University for two terms.

Nadan's Kashmiri Translation of Sanskar Chandrika released

Kashmiri translation of *Sanskar Chandrika,* a revised edition of *Sanskar Vidi* of Maharishi Swami Dayanand Saraswati, translated by Smt. Santosh Shah Nadan, a renowned Bhakti poetess and singer, was released at Jammu on January 6 at an impressive function organized by Adbi Kunj in collaboration with J&K Academy of Art, Culture and Languages at K. L. Saigal Hall.

A galaxy of poets, writers and intellectuals attended the function which was presided over by Mr. Wali Mohammed Aseer Kishtwari, an eminent historian, writer and critic. The programme was inaugurated by Mr. Sham Talib, President, Adbi Kunj.

Vasisht Muni Dr. Janki Nath Jigyasoo and a veteran Arya Samaji of the State was the Chief Guest while Dr. B. L. Saraf, retired Session Judge, was the guest of honour.

The papers on the book were read by well known scholars Prof. P. N. Trisal and Dr. R. L. Bhat. They appreciated the work of Smt. Nadan who brought out such a valuable book before the people. The basic theme of *Sanskars* is self purification and by translating the book, she has done a great service to the community, they said.

Mr. Talib who gave an account of literary works of Adbi Kunj in the State, said it was a matter of pride that his organization is organizing such a function.



Dr. Jigyasoo also revealed that it was he who had persuaded Smt. Santosh Nadan to translate the book which is a great treasure in Kashmiri verses for the benefit of the community. He expressed his pleasure that Smt. Nadan accomplished the task and thus made him feel proud.

Mr. Aseer Kishtwari, who is a member of the Sahitya Akademi, said the book was worth recognition and he would recommend it for the Award. He said all human beings are equal and the spiritual books add to the purification of souls.

P N Shad gets CNS Award



Renowned Kashmiri Poet of Shri P. N. Shad has been conferred by CNS (Current News Service) Media Group Award 2013, at its Seminar on Role of Media Towards Society.



The Award was presented to him at Nigeen Club, Srinagar on 23rd December 2013 in recognition of his contribution and services to Kashmiri Literature.

Vice Chancellor Kashmir University Prof. Talat Ahmad gave away the Award, Mr. Rasheed Rahi (Chairman Award Committee), Mr. Bashir Arif (Deputy Director General, Radio Kashmir, Srinagar and other dignitaries were present on the occasion....

Jammu Diary

Omar Abdullah Meets KPs

Mr. Omar Abdullah, Chief Minister of Jammu & Kashmir, while addressing in a one day convention of Kashmiri Pandits in Jammu established that the community was forced to leave the valley as their sense of security was snatched and assured them that his government will try to restore their sense of security. He also said that he would intensify his efforts to seek better and more socio-economic packages from the centre for their safe and secure return. He also spoke on the return of Kashmiri Pandits, passing of Kashmiri Hindu Temples and Shrine Bill, leadership of Pandits and on casting of votes in coming elections.

On this occasion, '*Gash Tarukh - 2014* was awarded to Mr. Ramesh Hangloo, the man responsible for establishing Radio Sharda.

This interaction of Omar Abdullah failed to influence most of the Kashmiri Pandit organizations. Kashmiri Migrant Relief Holders and Over-aged Youth, in a protest held at Press Club Jammu, questioned the credentials in which the sincerity of the Chief Minister towards KP community was certified. The leaders of the organization said that the self-styled messiahs of the community have kept black bands on their eyes and they cannot see the miseries and tortures of the community. 'Has in any way, the problems of general Pandits and especially of the Jagati Township been addressed?' they asked.

Another organization, Roots in Kashmir, J&K, headed by its Chief Shri Vir Saraf, in a press conference, rebutted the CM point by point. 'The community does not consensually agree to return in clusters at District Headquarters. Time and again it has been resolved by the community that return should be in such a way so that the community does not face displacement again. For this the community has reached a consensus that they will return only on their own conditions and it may be in a single city/twin city in Kashmir', said Vir Saraf. He also said that KPs would like to remind Omar Sahab that it is the government in connivance with State Election Commission which is creating impediments so as to stop KPs from voting. Saraf mocked Omar's comments on passing of Kashmiri Hindu Temples and Shrines Bill.

Sushant Dhar selected for undergoing Ph D



Kashmiri Pandit students are continuously excelling in various departments. A KP boy, Sushant Dhar s/o Ashok Kumar Dhar, hailing from a remote village of Seer Hamdan, district Anantnag, living in exile in a migrant quarter at Jammu, has been selected for undergoing Ph. D in microbiology by Punjab Agricultural University, Ludhiana. Despite facing all odds due to hostile conditions, Sushant maintained his academic status all along. *Naad* wishes Sushant successful completion of the Doctor of Philosophy in his subject and admire his parents for moulding their child towards high research studies.

Shriya Bhat Medical Mission attends Eighth AAPI Global Health Care Summit

Three day Global Health Care Summit was organized by the American Association of Physicians of Indian Origin (AAPI) from 2nd to 5th January, 2014 at Ahmedabad in which top three hundred doctors from all over the Globe

participated. Leading NGOs of India working in the health sector also participated in the Summit.

Shirya Bhatt Mission Hospital Jammu had also been invited in the summit recognizing its commendable charitable work for the under privileged society in general and for Kashmiri exiles in particular. Nominated by Dr. K. L. Chowdhury, a three member team, comprising of Dr. S. L. Kachroo, Vir ji Bhat and R. K. Pandita made presentation on behalf of their Hospital.

The AAPI reiterated their commitment to serve India by providing full cooperation to Govt. for setting up its Medical institutions, MCI and other NGOs for serving the people of India.



In his valedictory address, former President of India, Dr. A P J Abdul Kalam narrated some of his life experiences and advised the AAPI organization to reach to the poor and deserving population. Stressing that the world shall be made a knowledge platform, he advised every doctor to take a pledge to provide free medical care to at least 10 patients in a week. He advised the youth of India to work with integrity and succeed with integrity. He unveiled three books on the occasion, including the souvenir of the Summit.

Shri Narinder Modi, Hon'ble Chief Minister of Gujrat was the Chief Guest in the Second Session on 3rd Jan 2014. In his address Shri Modi stressed on the need to focus on the health sector for preventive measures and also on our Indian Systems of Medicine as well. He informed that Gujrat has started "I Create" centre to promote new medical innovations and appealed to the medical professionals to come forward to be a part of that project. He appealed to the doctor community to volunteer themselves for the services of the poor, particularly in the rural India.



A Photo Exhibition on the achievements of the AAPI and its Clinics in India was also held.

The closing ceremony was chaired by Shri Ghulam Nabi Azad, Union Minister of Health, on 4th January, 2014. In his address Shri Azad deliberated on the achievements of his Ministry and assured all help to the AAPI and doctors working outside India.

Dr. S. L. Kachroo participated in many professional classes/research seminars organized in the Summit.

Dr. Ambika Pandita, a young doctor from our community working in AIIMS, presented her research paper which was appreciated by many reputed doctors of the world, including Dr. Anil Koul from USA.

- Adarsh Ajit

JagatGuru Bhagavaan GopinathJi Charitable, Cultural and Research Foundation (Regd.)

Bhagavaan Gopinath Ji Charitable, Cultural and Research Foundation celebrated Bal Divas on 25th December 2013. The function started with the recitation of *Namawali* and thereafter Shri Pran Nath Kaul, President of the Foundation, distributed stationery items of utility among children, a large number of whom had come with their parents and grand parents.

On Bal Divas, we continue to humbly bow before Bhagavaan Ji through our love and devotion from the core of our hearts. The programme concluded with the recitation of *Sandhya-Vandana* and distribution of *Prasad.*

- B. L. Bhan
Secretary

KOA LEGAL PROFESSIONALS NETWORK

Amit Khardori's Proposal

Hello Surinder-ji,

I am writing to you now about an idea that we discussed briefly a few months ago. I have enjoyed and appreciated the opportunity to volunteer time to KOA and intend to continue! I wish I had more time to offer, but admittedly have had many (happy) changes in my personal and professional life that have made me very busy.

At the same time, my time volunteering with KOA so far and interacting with the Bylaws Review Committee has given me some ideas of ways in which KOA members with training in law could support the organization's functions and its goals.

Both of these considerations lead to this idea: I believe it would benefit KOA on several levels to seek out a group of volunteers from within the community who have background or training in law (including attorneys and current law students) to do two things:

(1) Be available to answer legal questions on a volunteer basis—perhaps in response to questions posed to all the volunteers or coordinated through a lead legal professional volunteer. I would definitely want to continue to volunteer to help KOA as part of this group.

(2) Consider, collaborate on, and encourage original writing on topics in human rights and international law that relate to the experiences of Kashmiri Pandits (and all Kashmiri minorities). A few ideas come to mind immediately, such as the way Article 370 may be viewed as a human rights violation in that it entrenches discrimination, or the important distinction between the terms *refugee* and *internally displaced person* (the latter being the proper and appropriate term for what happened to KPs). These writings could be long or short, and could be posted as information on KOA's website or could be submitted to law journals for publication. My hope is that, with some encouragement and organization by KOA, there is energy and interest to produce and disseminate information and analysis of Kashmiri minorities' experiences.

If this idea appeals to you and the rest of the executive committee, I encourage you to broadcast a request for expressions of interest from KOA members. I am of course available to discuss further, as well.

- Amit Khardori
(amit.khardori@gmail.com)
22.01.2014

KOA President's Response

Dear Community Members,

Namaskar, I am forwarding an email from Mr. Amit Khardori, Legal Advisor, KOA Legal Cell who is a practicing Attorney and works for federal Government. He has touched upon a very interesting project which will have far reaching results if pursued aggressively. He would like to initiate legal papers and publications on Article 370 with emphasis on Human Right Violation through such write ups. After a thorough review of this Article and review of literature, all the instances of suppression, discrimination, restricted freedom of speech, restriction in practicing one's own religion, attack on religious freedom, religious institutions, current status of our shrines and temples and, above all, our ethnic cleansing since the inception of this Article can be taken up which could eventually have multiple purpose. 1) Such articles can be used for publication in International Journals 2) It may subsequently prepare grounds for a petition to United Nations and may finally culminate in challenging this Article in an International Court.

This initiative requires collection of data from existing literature on Article 370, documenting data with reference to discrimination, human rights violation, and ethnic cleansing. I make a fervent appeal to all our Global community members who practice law or are students of law in various universities to come together and take it up as a project so that it could be moved towards a logical conclusion. I also appeal to all those members who have interest and have studied this article and are in possession of any data pertaining to this subject to communicate with this group. It will be also a great idea to create one Study Group from this broad group who could conduct some research and analyze if Article 370 has done some good for the common residents of the State irrespective of their ethnicity.

Dear Amit, I must commend you for your thinking and maturity. Please be assured that KOA will provide all the help required for such an initiative. I am very optimistic that such a creative initiative will turn out to be a stepping stone in our painful history and has upside not only for our community but also for all the residents of the State of Jammu and Kashmir.

May I request you to forward this email to those you know and may I request all the interested members to send an offline email to Mr. Amit Khardori so that he could get started on this job.

Respectful regards,
Surinder Kaul
president@koausa.org

Shivaratri Mahotsava Special

PROPITIATING SHIVA

T. N. Dhar 'Kundan'



The path of devotion in India has three streams, *Shaiva,* worshipping Shiva, *Shaakta,* worshipping Shakti and *Vaishnava,* worshipping Vishnu and his incarnations of Rama and Krishna. In Kashmir we have an amalgam of the first two. That is why Shivaratri is the most popular and celebrated festival of the year in our tradition. It is a three week long celebration starting from *Phalguna Krishna pratipadhya* and culminating on *Phalguna Shukla Ashtami.* It starts with cleansing of the house and sending daughters to their husbands' house with new clothes and gifts. It comprises various rituals, *pooja* of various deities on different days and day to day preparation of fixed choicest dishes according to family tradition. On the thirteenth day the main *pooja* takes place which is called *Vatuk poojan.* Shiva, Parvati, his consort and various *Bhairavas* are propitiated on this occasion. We used to play conch shells in our childhood but now that practice has almost come to an end. Of course every member of the family gets some money called '*Herach kharach*'. Shiva is the absolute Supreme Consciousness called '*Prakasha*' and Parvati is the manifestation of his energy aspect called '*Vimarsha*'. The two are inseparable. This concept of Shiva, Shakti is fascinating and indescribable. This will be clear from a brief account given below.

Shiva is the eternal existence *Sat* and, therefore, the Supreme Truth. He is free of bondage, devoid of attributes, all pervading and yet transcendental, above everything, '*Ati tishthat dashangulam,* ten measures above the creation, the cosmos'. Kashmir Shaiva shastra explains it in these words: *Vishwatmikam tad utteernam,* He is the soul of the whole world yet above that. He is Consciousness, '*Chita*' and Bliss, '*Ananda*'. Everything emanates from Him and everything ultimately merges with Him. He adopts the form of Brahma and with the attribute of *Rajas (Rajoguna)* creates the universe. He assumes the form of Rudra and with the attribute of *Tamas (Tamoguna)* destroys the creation. In between He holds the form of Vishnu and with the attribute of *Sattva (Sattvaguna)* looks after and preserves the creation. He is free to desire, to know and to act (*Iccha, jnana and kriya*). All this, however, needs energy or power and that takes the form of *Shakti,* which in essence is an aspect of Shiva Himself. Kalidas has described the two in a wonderful idiom. He says that Shiva and Shakti are like a word and its meaning, *Vakharthau-iva samprikhtau.*' Sometimes Shiva propitiates *Shakti* and She enters Him to enable Him to perform five acts of creation, '*utpatti*', sustenance, '*sthiti*', and destruction, '*samhara*', concealing, '*pidana*', and showering His grace, '*anugraha*'. While explaining the importance of Shakti, in *Bhawani Sahasranama,* Shiva says to His favourite devotee Nandi, "It is the grace of Bhawani that I have been able to create the entire universe, humans, animals, birds, devas, asuras, gandharvas, stars, planets, flora, fauna, *et al.*"

Bhawani too meditates on Shiva, invokes Him, merges with Him whose inseparable aspect She is and becomes the cause of the birth of Kumara Kartikeya. This brings an end to the demon Tarkasur and saves the *devatas* from his wrath. This merger or marriage of Shiva with Shakti is what is celebrated as Shivaratri in Kashmir called '*Herath*' or Hara ratri, the night of Shiva. This festival has the same importance in our part of the country as Durga puja has in

Bengal, Ganesh puja in Maharashtra, Ayyapa festival in the South, Holi in Brajadam and Baisakhi in the Punjab.

Although the fact of one God is universally accepted, the relationship between *'jeeva'*, the individual soul, and *'Brahman'*, the universal soul is perhaps extensively discussed and explained only in our scriptures both in *'Nigamas'(Vedas)* and *'Agamas'*(other *Shastras*). There is an oft-quoted Vedic pronouncement, *'Ekam sat viprah bahudha vadanti'* the Truth is one, yet it is explained by the wise in different ways. This has given rise to different schools of philosophy propounding *'dvaita'* (dualism) and *'advaita'* (Non-dualism), *Vishishta Advaita*, (Qualified Monism) etc. The Shiva school of philosophy espouses non-dualism and the Kashmir Shaiva Darshan, also called *'Trika'* system stands for non-dualism in its pristine purity. It advocates that the creation being the manifestation of Shiva cannot be an illusion. It is, therefore, real and pervaded by Shiva. We in Kashmir worship Shiva in both the aspects of Shiva and *Shakti*. *Shakti* for us is *Rajna (Tulmul), Sharika (Parbat), Jwala (Khrew)* and many other forms of the energy aspect of Shiva. Worshipping Her gives us unflinching faith in Shiva, the source of all knowledge and the destination of all the seekers (*'Nrinam Eko gamyah twamasi payasam arnava iva*, for all men you are the ultimate goal just as the sea is for all the rivers,' as stated by Pushpadanta in *Mahimnastotra*). Shiva for us is the supreme Truth. Worshipping Him leads us to unwavering trust and belief in the Mother, the giver of protection, solace and divine grace.

The celebration of Shivratri, therefore, is symbolic and this symbolism leads to the Real. Attainment of the real coincides with self-realisation and self-realisation is the ultimate aim and goal of a true seeker. The faiths world over have believed that it is from the mundane that one advances to the spiritual and supramental, from transient to lasting and from apparent to hidden. Even Sufis have proclaimed that from *Ishqe Majazi*, the worldly love one rises to *Ishqe Haqiqi*, true eternal love where one is able to realise (*Ham O ast*), I am He or (*Man Khuda*), I am the God. This is called *'Aham Brahmasmi'*, I am the Divine in Vedantic parlance. This undisputedly establishes the importance of idol or symbol worship in general, which takes the form of *Vatuk Puja* on Shivaratri in Kashmir, The various pots that constitute the *Vatuk – Dul, Ryesh Dul, Sanivar, Machivar and No't*, etc, stand for various deities or, in other words, the different aspects of the same Divine. We propitiate them and pray for world peace and well being of Mankind, *'Sarve bhavantu sukhinah sarve santu niramaya, sarve bhadrani pashyantu ma kashchit dukhbhag bhavet'*. From here we march on to self-realization and for this is needed an inward journey. When we reach the destination the seeker and the sought get merged. That is why it is stated in Shri Gita: *'Brahmaarpanam Brahma Havi Brahmaiva Brahmana hutam, Brahmaiva tena gantavyam Brahma karma sanatana* - Oblations, the giver of oblations and for whom oblations are given all are one Brahman only. Brahman alone is to be attained through this exercise, which itself is Brahman, the Supreme Divine.

Shiva Ratri greetings to all my readers. May Shiva and Shakti bless us all. ■

THE AAP EFFECT ON THE COMING GENERAL ELECTIONS

Col. Tej K. Tikoo, Ph.d.



For reasons which are well known, the coming general elections are going to be a do- or- die battle for the Bharatiya Janata Pary for various reasons. To start with, their defeat by the UPA-I in the 2004 general elections came as a big surprise, not only to the party's bigwigs but also to its cadres. Having run a reasonably efficient administration with some big ticket projects seeing their fruition in their five years' rule, their defeat at the hands of Congress led UPA - I came as a big morale dampener. The results of 2009 elections reflected the mood of the nation as many economic liberalization measures taken by the Manmohan Singh - led government had brought some degree of prosperity to the country's bulging middle class. However, with the left parties having deserted the UPA-I in the wake of Indo-U.S. nuclear deal, the Congress entered into deal - making with other regional parties to form a 'stable' government. With Congress losing the Left support and in the absence of a strong single party government at the Centre, the regional satraps, who became even more powerful, as reflected by the increase in the number of seats captured by them, immediately hooked on to the UPA-II bandwagon to ensure they got their pound of flesh from the weak government.

As a result of numerous pushes and pulls exerted on the government by various smaller parties, as also because of its over-dependence for sheer survival on the regional satraps, like Karunanidhi's DMK, Mulayam Singh Yadav's SP and Mayawati's BSP, the Congress party's authority got continuously eroded with each passing month. As if this was not enough, the huge scams that surfaced on regular basis eroded whatever credibility the government still possessed. Dr Manmohan Singh could perhaps have stood up to such a challenge had he been a politician with a mass base. But having been a bureaucrat all his life and completely dependent on orders from 10 Janpath, he continued to carry on regardless, as long as he enjoyed the trust of his boss, who enjoyed all the powers without being accountable. Gradually, as the government came under severe criticism, the administration suffered enormously. The sickening regularity at which the Ministers of UPA-II were held accountable by the media and the opposition and consequently resigned from their posts, further eroded the credibility of the government. By the end of the third year of its five-year term, the government machinery had nearly got paralyzed, further increasing the common man's woes.

It was during this period of despondency that Anna Hazare created a mass movement for *Jan Lokpal,* primarily with the aim of holding people in high places accountable for indulging in



corruption. Anna Hazare, ably assisted by his alter ego, Arvind Kejriwal of the RTI Act fame, captured many hours of prime time viewing on the television and occupied much space in the social media sites. After having created a *Jan Andolan* (peoples' movement), Anna Hazare went back to his village, Ralegaon Sidddhi in Maharashtra. But Kejriwal was looking for greener pastures. He broke off with his mentor, Anna Hazare, and formed a political party, called

AAP (Aam Aadmi Party — a Common Man's Party). It fought the recently held elections to the Delhi Assembly and won an unbelievable 28 seats, with 20 of its contestants coming second, some with a very narrow margin. It was indeed like a political Tsunami, as the well established opposition party, the Bharatiya Janata Party, which has ruled Delhi for many years previously, was left licking its wounds, having fallen short of the majority by a tantalizingly narrow margin of 4 seats.

That Congress was routed in the elections was no surprise. It faced the brunt of numerous scams that UPA-II came to be associated with, particularly the Commonwealth Games scam. Besides, having ruled Delhi for 15 years at a stretch, it was unlikely to have bucked the anti-incumbency trend this time round. However, what surprised the people was that the fledgling AAP should have got the anti- establishment vote rather than the well established BJP. Actually in hindsight, the reasons are not far to seek. Unlike Rajsthan and Madhya Pradesh, where the Chief Ministerial candidates were well established and well known, in Delhi the BJP dithered till the very end. The Party was divided into two camps, *i.e.* the Goel and the Harshvardhan camps. The party high command too....When it finally took the right decision in announcing Harshvardhan as its Chief Ministerial candidate, it proved to be too late. Had this decision come in Sept 2013 instead of Nov 2013, it is quite likely that BJP would today be ruling Delhi. As a matter of fact, all the surveys conducted till Harshvardhan was declared as the Chief Ministerial candidate by the BJP, showed that AAP would easily form the government in Delhi. Some surveys even gave the party 46 seats out of 70 seats for which the elections were taking place. Actually, pitting Harshvardhan against Kejriwal, slowly turned the scale in favour of the BJP, as Harshvardhan enjoys a very clean image at personal level and is quite popular with the party's rank and file. However, no matter what corrective measures the BJP took in run up to the elections, in the end it fell short of clear majority. The Congress sensed an opportunity to keep its adversary, the BJP, out of power by offering unconditional support to AAP. After many theatricals, the latter formed the government with the support of the same very party, against which the whole *Jan Andolan* and AAP had fought.

When AAP formed the government in Delhi, the media went head over heels in praising Kejriwal as the new rising star in the electoral politics of the country. Many well known personalities from different walks of life queued up to join the new party. The media now started openly talking about Kjriwal posing a great threat to Narendra Modi. The Congress, sensing that it was fast losing ground against the rising pro-Modi wave right across the country, too started projecting Arvind Kejriwal as the real challenger to Modi, though in a subtle manner; its only aim being to keep BJP out of power, no matter what the cost. The Congress calculation rests on the fact that if AAP gets around 50 seats, it can be coaxed into joining the so-called secular alliance to prevent BJP from forming the next government in Delhi. Seeing the response of the people to AAP, for a while it appeared that AAP would prove to be a great stumbling block to Modi's bid for the top post. However, the honeymoon period for the Aam Admi Party lasted for less than a month when Arvind Kejrival, in order to defend the indefensible went on a *Dharna* in front of the Rail Bhavan along with all his rowdy supporters. Supporting its Law Minister, Somnath Bharti's vigilantism, turned off many new supporters. People felt that indulging in agitational methods which created chaos and anarchy in central Delhi a few days before the Republic Day parade was uncalled for. Those very people who had voted for AAP felt that for a Chief Minister to sit on *dharna*, while ignoring larger interests of the people, was not the right way of taking care of his responsibilities. The mood gradually started turning against the Chief Minister's anarchist ways. Even the President of India, during his Republic day speech was compelled to give vent to his feelings. Clearly hinting towards Kejriwal and his party's antics, he said, "Elections do not give any person the license to flirt with illusions. Those who seek the trust of the voters must promise only what is possible. Government is not a charity shop. Populist anarchy cannot be a substitute for governance".

It has also been reported that those foreign organizations, which were funding the party liberally are beginning to pull back. The report further said that a growing number of Non-Resident Indians (NRIs) living in New Zealand, Australia and the United States are annoyed with the Aam Aadmi Party (AAP) over its style of governance and recent actions. These organizations and individuals are now actively campaigning against it on Facebook. Though the anti-AAP page on the Facebook does not have many followers now, but the impact on the NRI funding pipeline is huge. Most of the NRI contributors to AAP have been giving lakhs of rupees at a time, making them a lifeline for the new political outfit. Since Law Minister Somnath Bharti's now infamous midnight raid, the party has reportedly received lesser money in donations. Before January 15, the party was receiving donations in excess of Rs 10 lakh a day from NRIs, but over the past week these donations have nearly ceased to come.

AAP's antics have not gone unnoticed for one of its admirers, Ellapparaj Ravi, an NRI from New Zealand and founder of the Facebook page told Mail Today recently, "They have done no governance since they stepped into power. Rather, the party has only engaged in activities which are meaningless and not a matter of priority. Every step this government has taken in the past month is for their own political gains and has done nothing for the betterment of the people living in the Capital. We thought that they are the change we need, but instead they are worse than the existing political parties," Ravi and his family donated in excess of Rs 4 lakh to the party before the Delhi Assembly elections last year. Said another disappointed member, "It is tragic that after all the revolutionary phase in Indian politics that we witnessed, we've ended up electing buffoons all over again,"

Under the circumstances, will AAP pose any threat to NaMo? In my opinion, organizationally, AAP is still in its infancy to pose a serious challenge to Narendra Modi, a man of proven merit, possessing administrative acumen and a revitalized organization to back him up to the hilt. Even otherwise, people cannot vote for anarchy and instability by voting for untested and raw agitationists against a tested leader who has caught the imagination of the entire country. In electoral politics it takes years for a party to establish itself. Though AAP started off well and showed lot of promise, it proved to be a disappointment when its top most leader indulged in rowdy methods while still holding a vital constitutional post of a Chief Minister. ■

IMPORTANT ANNOUNCEMENT

Lalita Kaul Sahib Memorial Award 2014 for Best Kashmiri Speaker/ Conversationalist

Change in Format

From this year onwards, the sponsor has changed the format of this Award. Instead of selecting three winners for 1st, 2nd and 3rd prizes from the competitors under this Award, the new format will be as under:-

Lalita Kaul Sahib Award (Senior Group) – Age 15 to 22 yrs

Lalita Kaul Sahib Award (Junior Group) - Age 6 to 14 yrs

There will now be only one winner in each group.

Winner from the Senior Group will get Rs. 6,000/- and winner from the Junior Group will get Rs. 3,000/- in cash. The Shield and Certificate will form part of the Award.

The Jury will adjudge the winners on the basis of their performance, fluency and prowess in Kashmiri speaking and conversation expected of the competitors from each age group. The Jury's decision will be final.

It may be noted that no competitor who has won this Award in previous years in any category, will be eligible to compete again. But those who may have participated in this competition earlier but not won any prize would be eligible to compete.

- J. K. Vichar Manch
Delhi NCR

KASHMIRI PANDITS: THE ENDANGERED COMMUNITY

Dr. Shiban K. Kaul



I wonder, like many others, how long our community will be able to retain its present prestigious name – 'Kashmiri Pandits'. This name is unique. It has a Prefix (Kashmiri), a Suffix (Pandits) and nothing in between. This name is reported to have been given by Emperor Akbar in fifteenth century AD, in recognition of high literacy, sharp intelligence, mastery in Persian and Sanskrit, worldly wisdom, excellent trustworthiness and high administrative acumen of the members of this community and he, as well as his successors, employed fair number of them in their Durbars in various positions. Now four and half centuries later, it seems we are soon going to lose our both Prefix and Suffix. If that happens, our community will become a nameless, identity-less and possibly an extinct entity. Let's examine why.

Historically, as is so well known and well documented, we have had the misfortune of having been through mass exoduses from the valley a number of times. But due to extra-ordinary resilience and exceptional perseverance, which our predecessors possessed, most of them (except the ones who got killed or who fled permanently for safety) had eventually been able to come back to their homes and hearths to restart life all over again. Those were dark ages in which swarms of savage marauders from across the Northwest, would invade the valley like locusts, for loot, arson and rape and subject its peaceful inhabitants to untold brutalities, including forced conversion at the point of sword. Kashmiris were unable to fight back because their lives had been (unfortunately) conditioned to peace, non-violence and higher spiritual pursuits under influence of Hinduism and Buddhism. Nor did their kings have any powerful armies to protect them. Present mass exodus of 1989-90 was unprecedented. What was most shameful about it was that it was allowed to take place (or was it facilitated?) by the 'Secular Democratic' governments of the Centre and the State, during the last decade of twentieth century – an era in which human rights are supposed to have been protected aggressively. A Secular Democratic Government is, by law, duty-bound to guarantee safety of life, property and faith of its subjects in their homes, irrespective of caste, color and creed, as per United Nations charter. Why was our eviction allowed to happen? Why and how were our compatriots allowed to threaten us, directly and indirectly, with death, should we not move out? Why did the governments turn blind eye so pusillanimously to the unfolding events leading to our exodus? Why were we made sacrificial goats for dirty power games of our scheming politicians? Why did the central government shut its eyes and ears to the rapidly spreading cancer of anti-nationalism, communalism and extremism, which had been simmering for many years in Kashmir? It was an open secret during the late eighties that a significant section of population was being brainwashed, radicalized, trained and armed by our adversaries across the LOC, which must have been fully known to our intelligence agencies and to the government. The poison had even percolated into many state government departments and offices. Pogrom of our community was planned meticulously down to every comma and full stop, and it would have been implemented fully had we not fled in time. How was hurling of death threats and obscenities at our community, on loud speakers of mosques, on that horrid night of January 1990, allowed? Why did our two major national political parties, INC (which swears by secularism) and BJP (which vows by nationalism) let all this happen? Both these parties carry heavy burdens of unforgiveable sins committed against our community on their souls. Even flames of funeral pyres and hideous depths of graves won't burn or bury sins of their erstwhile leaders when they die. The bleak fact is that the present exodus doesn't seem to be

reversible, because:

1. Most migrants were forced to sell off their properties in the valley at throwaway prices. Being displaced refugees, they were short of money and so they accepted whatever price was offered to them. The cunning buyers exploited the situation to the hilt. Even if the migrants decide to go back anytime in future, if at all, they have no homes to live in, no land to till and no means of income to survive in Kashmir.

2. Over last 24 years a large number of elderly migrants have passed away (many of them due to heat-strokes, snake bites and infections in squalid camps). The younger lot has taken up jobs wherever they could find one. They are unlikely to give up these jobs, which is their *'rozi-roti.'* That makes possibility of their return to the valley remote.

3. Large segment of the current generation of Kashmiris has undergone even more radicalization than before, thanks to the local 'separatists' (what they want to separate from – secularism ?, democracy ?, freedom ?, gender equality ?, which this country's constitution guarantees; why they want to return to a dark, talibinized, retrogressive, intolerant and violent wahabism, is an enigma), their wicked handlers across the border working overtime, with their untrammelled evil designs to bleed India through a 'thousand cuts', and also thanks to our government which has adopted a *'see-no-evil, hear-no-evil, speak-no-evil'* policy towards them. Unfortunately the voice of saner elements, which also comprise a large number, gets drowned in the high decibel propaganda of the rest, who are being doctored by their mentors across the border. So returnees, should there ever be any, will never be allowed to live in peace in the valley.

In view of all this, it is highly unlikely for members of our community to go back to Kashmir in near future. Since we no longer live in Kashmir, since we no longer own any immovable assets there, since very few of our children can speak Kashmiri language and since many of our sons and daughters, out of circumstantial compulsions, have married outside the community (which is bound to dilute their *'kashmiriat')*, the prefix 'Kashmiri' is destined to vanish from the name of the community in course of time.

Let's now examine whether we still qualify to be called 'Pandits'. 'Pandit' means an educated, truthful and honest man (and woman) who is a beacon of light for others. (Being born in a Hindu Brahman family alone doesn't entitle you to be called 'Pandit'). Do we still fulfill these criteria like our forefathers? I strongly believe that most of us have lost the right to be called 'Pandits'. Well, our literacy levels, on the whole, may be satisfactory (though being literate doesn't automatically imply that you are 'educated' as well), but everyone else is also equally literate – Bengalis, Keralites, Tamils, Maharashtrians, Punjabis etc. More importantly, are we truthful and honest? Only a small percentage of us are. Rest of us have lost these values. Dishonesty, greed and corruption have been seeping into the weft and the warp of our moral fabric since long, especially during last six decades. Few of us will concede it publicly, but in the heart of hearts we know that it is true. Some will argue, 'How can a fish in a pond remain clean if whole water of the pond is filthy?', meaning thereby that since most of J & K State administration had been corrupt (which is a fact), how could they have survived by continuing to stay honest? This argument carries some weight. But surely there were plenty of honest, incorruptible people around then and they still do exist now, though in smaller numbers. Have you heard the famous anecdote about one Pt. Saligram (peace be upon his soul), an ordinary employee of Water Supply Dept, who one fine day, went to cut off water supply to the Prime Minister's Bungalow because of long unpaid water bills? When the house staff complained to the PM (Bakhshi Ghulam Mohammad) about Saligram's audacity to cut off water supply, he cautioned them against stopping him and ordered them to let him do what he had come to do, because even he as PM, was aware of the impeccable honesty and boldness of this well-known Panditji for which he respected him.

There have been many more examples of honest-to-the-core Saligrams in our midst. But those are exceptions. Corrupt Pandits were teeming in abundance. They do so now as well. To illustrate the rot of corruption that had set

traditional dresses, a gesture that was aimed to remind the BJP stalwart of their distinct identity and a rich cultural ethos, and lineage the community has inherited from their ancestors thousands of years back. The women members observed some rituals that marked showering of blessings and best wishes from the community. Enthused and spirited KP delegation also expressed solidarity with Shri Modi for the forthcoming Parliamentary elections.

The delegation also presented four books to Mr Modi. Among them two books highlighted the plight of KPs right from 1947 and invasion of Pak raiders while other two books were titled *Kashmiri Pandit Bujhtey Chirag* by P. L. Koul Badgami and *Aborigines of Kashmir* by Col. Tej K. Tikoo.

The Holocaust Day was also observed by KP associations in different parts of the country and abroad through protest rallies and meetings. Like the previous years, a Joint Forum of KP organizations organised a protest meeting outside the Press Club in Jammu. In their speeches, the leaders of various organizations alleged that successive governments have failed to address the problems faced by displaced Kashmiri Pandits, adding that they were living as refugees in their own country even after 25 years of their forcible exodus from the Valley.

"The human tragedy suffered by Kashmiri Pandits needs no semantics. However, it requires to be mentioned that seven lakh KPs stand displaced while hundreds of shrines and temples have been demolished and razed to the ground in 1989-90", the speakers stated.

Kashmiri Samiti Delhi organised a protest meeting at Kashmir Bhavan under the presidentship of Shri Rakesh Koul, on January 20 in which representatives of organizations like All India Kashmiri Samaj, JK Vichar Manch, KECSS, KMWA Noida, Koshur Milchar Welfare Association Indirapuram, Koshur Samuth Ghaziabad, KSS Faridabad and KKS Gurgaon participated. Speakers, one after the other, forcefully advocated the plight of the community in exile and pointed out the failure of the Central and State governments to mete out justice to these hapless people.

- *Naad* Bureau report

FROM THE AFFILIATES

Kashmiri Association, Lucknow (Regd.) Kashmir Bhawan, 12-13, Basant Vihar Colony, Sector – 14, Indira Nagar, Lucknow – 226016 (U.P.)

Annual Get-together

The General Body Function was held on 28th December, 2013 at Gandhi Bhawan, Lucknow from 3:00 PM onwards in which Smt. Swaroop Kumari Bakshi Ji was our Chief Guest. She was greeted by Executive Body and other Biradari Members for participating in this function. She was escorted to light the Lamp by President Smt. Jyoti Kaul, Gen. Secretary Shri K. N. Bakshi and other Executive Body members. Thereafter, Saraswati Vandana Dance was performed by Miss Gaurey Malviya, grand daughter of Smt.Swaroop Kumari Bakshi, which was followed by a group dance of children.





Shri Sudakar Adeeb, Shri Ashtush Tickoo and Mrs. Padma Gidwani sang beautiful songs and ghazals which were appreciated by all. Dr. S. K. Yachha's *bhajans* made the environment quite spiritual, which was followed by surprise game for couples in which nearly 30 couples participated. All children were given trophies and medals for their performances. Besides this senior members of the community were also felicitated by Executive body members.





Coffee and assorted *pakoras* were served from beginning till felicitated the end of the show which was followed by sumptuous Dinner.

Shri Sanjay Bahadur, assisted by Miss Pragya Munshi anchored the programme which was appreciated by all.

Sarvashri Sanjay Bahadur, Ajeet Kacher, Deepak Kachru, Pawan Tikoo, Prabhakar Nagu, Mohit Kaul, and V. K. Wantoo did a wonderful job in performing their duties and made this function a grand success.





While concluding Smt. Swaroop Kumari Bakshi, Smt. Jyoti Kaul and Shri K. N. Bakshi wished all Kashmiri Biradari members best luck, happiness, prosperity, good health, name and fame in the world living across the globe.

Our sacred Havan will be performed on 23rd Feb 2014 (*Hora Ashtami*).

- A report from Kedar Nath Bakshi
Gen. Secretary

Kashmiri Sewak Samaj, Faridabad

Shradhanjali Sabha for Late Shri S. N. Kak



Kashmiri Sewak Samaj, Faridabad organised a *Shradhanjali Sabha* in memory of Late Shri S.N. Kak, its Vice President and Editor of KSS Newsletter, on Sunday 12th Jan., 2014 from 4 p.m. to 6 p.m. at Sharika Bhawan. Biradari members of Faridabad were present in large numbers to pay homage to the departed soul and express their grief and sorrow on his untimely demise.

The meeting started with Shree Geeta Path where after Shri R. K. Bhan, President KSS, expressing his grief said that in the passing away of Shri S. N. Kak, he had lost his Guru and KSS had lost a driving and motivating figure.

Rich tributes were paid to Kak Sahib by various speakers who talked of his contribution to the community welfare post-migration. Recalling the infectious smile Kak Sahib was wearing under all circumstances, good or bad, the speakers, one after another, recollected his enormous contribution to the community affairs, be it at Jammu immediately after 1990 or later at Faridabad. Among those who paid their respects were Sarvashri R. K. Bhan, Prof. C. L. Sapru, Dr. Romesh Raina, Dr. M. L. Hashia, K. L. Bakshi, Dr. S. K. Handoo, Dr. P. L. Trakroo, Ajay Kak, Kashi Akhoon, Ashwani Kaul, Pawan Pandita. A message from Shri Ramesh Manwati, social activist, was also read out on his behalf.



Shri Sandeep Kak, elder son of Shri S. N. Kak, remembered him as an extraordinary father who would always imbibe high standards in his children and his absence would always be missed by his family members.



The entire programme was anchored in a very dignified manner by Shri Subhash Premi. At the end all members offered floral tributes in the memory of Shri S. N. Kak.

Koshur Samchar, Ahmedabad

Koshur Samchar Ahmedabad has a membership strength of more than 140. Kashmiri community's activities started in Ahmedabad around 1960-65 and the association was registered in 1980 and named as Koshur Samchar. While

going through the report in *Naad*, there seems to be another association in Delhi with a similar name, though with a little different spelling. I hope there should be no confusion. [**Kashur Sumchar is a very old organization of Kashmiri Pandits at Shakti Nagar area in Delhi – Ed.**]

We constructed Kashmir Bhawan in Ahmedabad, way back in 2004-05. It is a 2-story building. The ground floor has a hall and kitchen which is used by the *biradari* on religious and social functions. The upper floor has 4 rooms and a small hall. The rooms are used when during counselling of students in Ahmedabad, a number of students and their parents stay there. This year we hosted around 60-70 persons for 2-3 days. Since we do not have any full time paid manager employed, the Bhawan is not operational on a daily basis.

Following is the current updated information regarding office bearers of Koshur Samchar:-

President:

Uteesh Dhar, 204, Pushkar Towers, Opp. Shakti Enclave, Judges Bungalow Road, Bodakdev, Ahmedabad - 380054. LL: 079-26859556, MOB: 9998716150 Email: uteesh@yahoo.com

Vice President:

Shri Krishan Bhan, A-3/83, Goyal Intercity, Opp. TV Tower, Drive-in Road, Ahmedabad-380054, LL: 079-26856709 MOB: 9998987259 Email: shrikrishanbhan@gmail.com, sk_bhan@yahoo.com

Secretary-Public Relations:

Shri Rajesh Miskeen, A-304, Shrinand Nagar-I, Vejalpur, Ahmedabad - 380051, Mob: 9426585769

Advisor:

Prof. A. K. Ogra, B-401, Rosewood Estate, Near Prernatirth Bungalows, Jodhpur Gam, Satellite, Ahmedabad - 380015, LL: 079-26924845 Mob: 9427000111. Email: akogra@gmail.com

Kashmir Bhawan Address:

Kashmir Bhawan, FB-4, Near E-Sector, Water Tank, Sterling City, Bopal, Ahmedabad – 380058.

Note: Shortly we are going to have fresh election at Koshur Samchar, results of which will be communicated to in due course.

- Uteesh Dhar
President



I AM WHAT I AM

Nikhil Kaul

I am lonely, I am low
Still no reason for me to bow
Bow for friendship, bow for love
Bow for relations, bow for pride
I live happily, I live high
I believe in lightning lives
I believe in building ties
I believe in removing fears
I believe in wiping tears
I believe in death I believe in life
I live happily, I live high…
I have aspirations I have dreams
I faced failure still live to win
I wanna conquer, I wannna rule
I wanna live back days of school
I want to love, I want to fly
I live happily, I live high…
I wish to gift Smile to Mom
I wish to make Dad proud of his son
I wish to be an adorable brother
I wish to be an awesome lover
I wish to live before I die
I live happily, I live high...
I live happily, I live high....

ERROR REGRETTED

In *Naad* (January 2014) – page 34 – article of Prof. Gopi Krishan Mujoo – The first side heading should read "Slow Return Process" and not what appears in print. We deeply regret the printing error.

- Editor

THE NEWS FOLIO

Symposium on Article 370

A "Discussion on Article 370" was organized jointly by Dr. Syama Prasad Mookerjee Research Foundation and Jammu Kashmir Study Centre at the India International Centre Annexe in New Delhi on January 23, 2014. Speakers at the symposium included Shri Arun Jaitley, Leader of Opposition in the Rajya Sabha, Smt. Nirmala Sitharaman, National Spokesperson of BJP, Shri Arun Kumar, Director Jammu Kashmir Study Centre and Shri Sunil Sethi, Former President Jammu Bar Association. Shri Jawahar Lal Kaul, eminent journalist and thinker, presided over the symposium.



All the speakers elaborated on different ways in which Article 370 has crippled personal freedom of people from the state of Jammu Kashmir and has stalled the process of integration of the state with rest of the India.

"Article 370 which was supposed to be a temporary provision in the Indian Constitution, has become sacrosanct with time and has weakened the political and constitutional integration of the state of Jammu Kashmir with India," said Shri Arun Jaitley.

Explaining the myths propagated about Article 370, Shri Arun Kumar, Director of Jammu Kashmir Study Centre said that the Article does not give any special status or power to Jammu and Kashmir. "The Article 370 was just a procedural mechanism that was brought in to facilitate the integration of Jammu Kashmir with India," said Shri Arun Kumar.

"India's first Prime Minister Jawahar Lal Nehru had said that the provisions under Article 370 would erode with time but the Article is now constricting the integration process of the state with India," said Ms. Nirmala Sitharaman, National Spokesperson of BJP. She added that close to 130 articles of the Indian Constitution are not presently applicable to the state of Jammu Kashmir.

Shri Sunil Sethi, Former President of Jammu Bar Association, explained how Article 370 cripples the personal liberties of women and other residents of Jammu and Kashmir. "Women from Jammu and Kashmir lose their rights to inherit property if they marry a man from other state. Any Constitutional provisions such as the RTI that empowers a common man is either not applicable in Jammu and Kashmir or is applied in its truncated form," said Shri Sethi.

The symposium was attended by over 350 people who included politicians, academicians, lawyers, bureaucrats, media personalities, IT professionals and students.

Prof. Hangloo new VC of Kalyani University



Prof Rattan Lal Hangloo, an internationally known academician and Professor of History, Central University, Hyderabad, was appointed as Vice Chancellor of Kalyani University, West Bengal- a famous institution of higher learning in Science, Arts, Humanities, Engineering, Agriculture Science and varied other disciplines, on 8th November, 2013.

Prof Hangloo hails from village Hangalgund in South Kashmir district of Anantnag. He did his MA in History from University of Kashmir and M. Phil and Ph. D from Jawahar Lal Nehru University, New Delhi and started his teaching career from Kashmir University.

Prof. Hangloo was offered this position in recognition of his being an eminent academician and great administrator with a positive outlook. He has been awarded several fellowships, which include a senior Fulbright Fellowship by USA,

Fellowship by Germany, visiting fellowship twice by Maison des Sciences Del Home of Paris (FMHS) France.

A visiting professor at several universities, including the University of Delaware (USA), Michigan USA, Heidelberg, Bamberg Germany, Berlin Germany, Ashgabat University, Turkmenistan, Tbilisi University Georgia etc., Prof. Hangloo has steered India's cultural diplomacy in various capacities.

He also headed the Chair of Indian Studies at Tbilisi University, Georgia and at University of West Indies, Trinidad and Tobago.

Earlier, Prof. Hangloo served as Dean, School Relations, Central University of Punjab; Chief Proctor, Head of Department of History for two terms, Chairman Central Disciplinary and Grievances Committee; Chief Coordinator of Universities with potential of excellence programme of University Grants Commission, Central University Hyderabad.

An author of over one dozen books on varied subjects and over 100 papers, Prof Hangloo was also a member of the Academic Council of United Nations System, at Yale University, USA, for two years. He was also Chancellor's nominee to Kashmir University for two terms.

Nadan's Kashmiri Translation of Sanskar Chandrika released

Kashmiri translation of *Sanskar Chandrika*, a revised edition of *Sanskar Vidi* of Maharishi Swami Dayanand Saraswati, translated by Smt. Santosh Shah Nadan, a renowned Bhakti poetess and singer, was released at Jammu on January 6 at an impressive function organized by Adbi Kunj in collaboration with J&K Academy of Art, Culture and Languages at K. L. Saigal Hall.

A galaxy of poets, writers and intellectuals attended the function which was presided over by Mr. Wali Mohammed Aseer Kishtwari, an eminent historian, writer and critic. The programme was inaugurated by Mr. Sham Talib, President, Adbi Kunj.

Vasisht Muni Dr. Janki Nath Jigyasoo and a veteran Arya Samaji of the State was the Chief Guest while Dr. B. L. Saraf, retired Session Judge, was the guest of honour.

The papers on the book were read by well known scholars Prof. P. N. Trisal and Dr. R. L. Bhat. They appreciated the work of Smt. Nadan who brought out such a valuable book before the people. The basic theme of *Sanskars* is self purification and by translating the book, she has done a great service to the community, they said.

Mr. Talib who gave an account of literary works of Adbi Kunj in the State, said it was a matter of pride that his organization is organizing such a function.



Dr. Jigyasoo also revealed that it was he who had persuaded Smt. Santosh Nadan to translate the book which is a great treasure in Kashmiri verses for the benefit of the community. He expressed his pleasure that Smt. Nadan accomplished the task and thus made him feel proud.

Mr. Aseer Kishtwari, who is a member of the Sahitya Akademi, said the book was worth recognition and he would recommend it for the Award. He said all human beings are equal and the spiritual books add to the purification of souls.

P N Shad gets CNS Award



Renowned Kashmiri Poet of Shri P. N. Shad has been conferred by CNS (Current News Service) Media Group Award 2013, at its Seminar on Role of Media Towards Society.



The Award was presented to him at Nigeen Club, Srinagar on 23rd December 2013 in recognition of his contribution and services to Kashmiri Literature.

Vice Chancellor Kashmir University Prof. Talat Ahmad gave away the Award, Mr. Rasheed Rahi (Chairman Award Committee), **Mr. Bashir Arif** (Deputy Director General, Radio Kashmir, Srinagar and other dignitaries were present on the occasion....

Jammu Diary

Omar Abdullah Meets KPs

Mr. Omar Abdullah, Chief Minister of Jammu & Kashmir, while addressing in a one day convention of Kashmiri Pandits in Jammu established that the community was forced to leave the valley as their sense of security was snatched and assured them that his government will try to restore their sense of security. He also said that he would intensify his efforts to seek better and more socio-economic packages from the centre for their safe and secure return. He also spoke on the return of Kashmiri Pandits, passing of Kashmiri Hindu Temples and Shrine Bill, leadership of Pandits and on casting of votes in coming elections.

On this occasion, '*Gash Tarukh - 2014* was awarded to Mr. Ramesh Hangloo, the man responsible for establishing Radio Sharda.

This interaction of Omar Abdullah failed to influence most of the Kashmiri Pandit organizations. Kashmiri Migrant Relief Holders and Over-aged Youth, in a protest held at Press Club Jammu, questioned the credentials in which the sincerity of the Chief Minister towards KP community was certified. The leaders of the organization said that the self-styled messiahs of the community have kept black bands on their eyes and they cannot see the miseries and tortures of the community. 'Has in any way, the problems of general Pandits and especially of the Jagati Township been addressed?' they asked.

Another organization, Roots in Kashmir, J&K, headed by its Chief Shri Vir Saraf, in a press conference, rebutted the CM point by point. 'The community does not consensually agree to return in clusters at District Headquarters. Time and again it has been resolved by the community that return should be in such a way so that the community does not face displacement again. For this the community has reached a consensus that they will return only on their own conditions and it may be in a single city/twin city in Kashmir', said Vir Saraf. He also said that KPs would like to remind Omar Sahab that it is the government in connivance with State Election Commission which is creating impediments so as to stop KPs from voting. Saraf mocked Omar's comments on passing of Kashmiri Hindu Temples and Shrines Bill.

Sushant Dhar selected for undergoing Ph D



Kashmiri Pandit students are continuously excelling in various departments. A KP boy, Sushant Dhar s/o Ashok Kumar Dhar, hailing from a remote village of Seer Hamdan, district Anantnag, living in exile in a migrant quarter at Jammu, has been selected for undergoing Ph. D in microbiology by Punjab Agricultural University, Ludhiana. Despite facing all odds due to hostile conditions, Sushant maintained his academic status all along. *Naad* wishes Sushant successful completion of the Doctor of Philosophy in his subject and admire his parents for moulding their child towards high research studies.

Shriya Bhat Medical Mission attends Eighth AAPI Global Health Care Summit

Three day Global Health Care Summit was organized by the American Association of Physicians of Indian Origin (AAPI) from 2nd to 5th January, 2014 at Ahmedabad in which top three hundred doctors from all over the Globe

participated. Leading NGOs of India working in the health sector also participated in the Summit.

Shirya Bhatt Mission Hospital Jammu had also been invited in the summit recognizing its commendable charitable work for the under privileged society in general and for Kashmiri exiles in particular. Nominated by Dr. K. L. Chowdhury, a three member team, comprising of Dr. S. L. Kachroo, Vir ji Bhat and R. K. Pandita made presentation on behalf of their Hospital.

The AAPI reiterated their commitment to serve India by providing full cooperation to Govt. for setting up its Medical institutions, MCI and other NGOs for serving the people of India.



In his valedictory address, former President of India, Dr. A P J Abdul Kalam narrated some of his life experiences and advised the AAPI organization to reach to the poor and deserving population. Stressing that the world shall be made a knowledge platform, he advised every doctor to take a pledge to provide free medical care to at least 10 patients in a week. He advised the youth of India to work with integrity and succeed with integrity. He unveiled three books on the occasion, including the souvenir of the Summit.

Shri Narinder Modi, Hon'ble Chief Minister of Gujrat was the Chief Guest in the Second Session on 3rd Jan 2014. In his address Shri Modi stressed on the need to focus on the health sector for preventive measures and also on our Indian Systems of Medicine as well. He informed that Gujrat has started "I Create" centre to promote new medical innovations and appealed to the medical professionals to come forward to be a part of that project. He appealed to the doctor community to volunteer themselves for the services of the poor, particularly in the rural India.



A Photo Exhibition on the achievements of the AAPI and its Clinics in India was also held.

The closing ceremony was chaired by Shri Ghulam Nabi Azad, Union Minister of Health, on 4th January, 2014. In his address Shri Azad deliberated on the achievements of his Ministry and assured all help to the AAPI and doctors working outside India.

Dr. S. L. Kachroo participated in many professional classes/research seminars organized in the Summit.

Dr. Ambika Pandita, a young doctor from our community working in AIIMS, presented her research paper which was appreciated by many reputed doctors of the world, including Dr. Anil Koul from USA.

- Adarsh Ajit

JagatGuru Bhagavaan GopinathJi Charitable, Cultural and Research Foundation (Regd.)

Bhagavaan Gopinath Ji Charitable, Cultural and Research Foundation celebrated Bal Divas on 25th December 2013. The function started with the recitation of *Namawali* and thereafter Shri Pran Nath Kaul, President of the Foundation, distributed stationery items of utility among children, a large number of whom had come with their parents and grand parents.

On Bal Divas, we continue to humbly bow before Bhagavaan Ji through our love and devotion from the core of our hearts. The programme concluded with the recitation of *Sandhya-Vandana* and distribution of *Prasad.*

- B. L. Bhan
Secretary

'secular' worldview, the only victims of communal violence can be Muslims. And, even here, some victims are more equal than others. So if the refugee camps in Muzaffarnagar and Shamli had been in Gujarat, there would have been much greater outrage. Can you imagine the names that Narendra Modi would have been called if his government had allowed 40 children to die of cold? But, Akhilesh Yadav is a 'secular' chief minister, so he is treated more indulgently. Ever since Modi burst upon the national political stage, 'secular' politicians and journalists have fallen over themselves trying to have him disqualified as a possible prime minister on the grounds that he is a 'mass murderer'. But, if you so much as try to say that Rajiv Gandhi was for a while a very popular prime minister despite being a 'mass murderer', you will find yourself shouted down and reviled. Has something not gone very seriously wrong with the Indian idea of secularism? Has it not become a tool that is used mostly to perpetuate a sense of grievance among Indian Muslims? I have written before in this column that if we stop thinking of Muslims as an aggrieved minority community and start thinking of them instead as India's second most powerful majority community, some of the distortions in our secularism may begin to disappear. Instead of thinking along these lines, we have in the rule of Dr. Manmohan Singh and Sonia Gandhi spent the past decade convincing Muslims that they really have every reason to be constantly aggrieved. First, there was that very dodgy Sachar report, and now we have the Home Minister order state governments to ensure that Muslim youths are not detained wrongly in prison. Are all India's 2.41 lakh under trials Muslim? Kashmir is India's only Muslim-majority state, and it happens to be the only state that has been responsible for ethnic cleansing. So today, on this tragic anniversary, can we stop thinking of Indian Muslims as an oppressed minority and think of them instead as our second most powerful majority community? India has the second largest Muslim population in the world. It has been ghettoised and handicapped by fake secularism.

[Courtesy: The Indian Express, January 19, 2014]

IEKF OBSERVES HOLOCAUST DAY

The IEKF Executive and members joined the KPs/KHs all over the world to observe the Holocaust Day on 19 January 2014. The dreadful events of that day which culminated in the forced mass exodus of Kashmiri Pandits and Kashmiri Hindus from the valley of Kashmir, still haunt the Kashmiri Hindus across the globe.

19 January is observed by all Kashmiri Pandits and Kashmiri Hindus with great solemnity all over the world to commemorate "the seventh exodus." of Kashmiri Pandits from the valley. The observation of this day also reminds us that the Central and the State Governments have failed to protect the small minority of Kashmir Hindus in the valley .The continued neglect of the community by both Governments and the prolonged time away from our homeland is making our return to the land of our ancestors difficult. Our repeated representations and pleadings have been ignored and have gone unheeded.

We wish to make the world community aware of the ethnic cleansing of the Kashmiri Hindus from the valley by the bullets of the Islamic fundamentalists thatkilled hundreds and thousands of Kashmiri Hindus. The continued violations of their Human Rights are gradually making our race extinct.

We pay homage to our brave Kashmiri Hindu men and women who lost their lives for us. We applaud their bravery and the sacrifices they made for us.

- Krishna Bhan, President IEKF

IS THERE ANY BADA SHAH HERE?

Adarsh Ajit

General Elections are round the corner and politicians have started their mission of reaching their voters. Reaching out to voters and expressing ideas is their democratic right. To exercise their franchise is the right of voters. The problem is that the politicians make big promises at the time of elections but fail to deliver on the ground. Another negative trend of the politicians in our state and for that reason in the whole of the country is that they take the voters for granted. And their big flaw is that they emotionally try to blackmail the voters in the name of secularism, nationalism, and regionalism. Most unfortunate is the fact that politicians divide the people on the basis of caste, creed and religion. But thanks to some social activists like Anna Hazare who have infused new warmth in the voters, Delhi Assembly elections are the reasons behind the new political trend emerging in the country. Now, it seems that the voters have become more conscious and want to vote on the issue of providing good governance.

Recently, Mr. Omar Abdullah, Chief Minister of Jammu and Kashmir reached out to Kashmiri Pandits and rightly so, because he is the real executive head of the state. He has the duty to look after the problems of his subjects. But the wounds which were inflicted on the Kashmiri Pandit community more than two decades ago need proper diagnosis and then the proper healing. And the Kashmiri Pandit community has also the right to convey their concerns and to register their complaints before their Chief Minister like the following:

1- Omar Abdullah has now completed five years of his six-year long term and at the completion of five years, he chose to visit to Kashmiri Pandits and that too through an organization. Omar is the Chief Minister. He does not need the help of any Pandit organization to visit the Pandits. He should have visited Pandits and especially he should have visited the camp-dwellers many times before. During the last five years why he didn't choose to visit the Pandits as a Chief Minister.

2- In the aforesaid programme Omar Abdullah advised the Pandits to cast their votes wisely. But why has he not assured the Pandits that their process of voting would be made easier. He knows well that on every election the process of electioneering and voting for the Pandits is so cumbersome that the Pandits have lost the interest in taking part in the process of voting. Secondly, if this was Mr. Omar's first visit to the general Pandits why did he choose to speak about the voting. Isn't it an indication that this was just an election visit?

3- On his first visit to the Pandits, what solace did Omar Abdullah provide to the Pandit Community? Has he announced anything in the programme? Did he commit anything for them? Has he assured the inmates of the Jagati Township that their day-to-day problems would be addressed to?

4- Has the Chief Minister given anything in terms of providing special admissions to the displaced students in the state government - run institutions? Has he committed to give relief to the overage youths? Has he said anything about the orchardists?

5- Omar Abdullah commented on the passage of Kashmiri Hindus Temples and Shrines Bill. No doubt, without naming, he sincerely said that some elements are against the passing of the bill. But is any person greater than the government? Is any individual so powerful as to stall the government's decision when almost all the political parties have given assurances to support the bill?

6- Mr. Omar Abdullah has assured that steps would be taken to instill a sense of security

among Kashmiri Pandits for their return. It is very much appreciable. But history is witness that a father, Sikandar, devastated temples, shrines, art, literature of Pandits and what not. He made the lives of Pandits hell and gave them banishment. But his son Zain-ul-Abidin, popularly known as Bada Shah, took them back. He respected their religious, cultural, literary and traditional values and took them into confidence. What steps is Omar Abdullah going to take or has taken to bring a sense of security in the Pandits?

7- Yes, it is highly appreciable of Mr. Abdullah that to have taken cognizance of the pain of Pandits. He has reached to the conclusion that it was not Jagmohan, the then governor of J & K State, who made them flee but it were the circumstances that forced them to leave the valley. So is it the personal opinion of Mr. Omar or of his party which had once raised the slogan of 'Hindu-Muslim-Sikh Itihad?'

8- Omar Abdullah had once talked about 'Truth and Reconciliation Commission or Committee'. It is said that the greatest tragedy of a man is losing his home. There is no need of defining the term 'home'. Some Kashmiri Pandits have constructed houses at Jammu or in other parts of the country but no way can they be called 'the homes'. It is also said that 'east or west, home is the best'. So Pandits themselves have been demanding the setting up of a commission to investigate the forces and circumstances that drew them out. When the Chief Minister himself said about it, Pandits became hopeful that something would be coming. But where is now the truth finding committee, not to speak of the reconciliation?

Twenty-four years have now passed when the biggest tragedy in the modern history 'the exodus' happened. Pandits are waiting for someone to come who will diagnose, analyze their problems and find their remedies and finally heal up the wounds inflicted upon them. Is there any 'Bada Shah' here? ◘

IS TIME RUNNING OUT FOR THE PANDITS, TOO?

Dr. B. L. Saraf



According to the media reports, the Central government is seriously concerned about the decline in Parsi population in India. Census 2001 data shows that the population of Parsis declined from 1,14,000 in 1941 to 69001 in 2001. Figures of 2011 census are not yet available to tell the latest story. It is feared that at the rate at which the Parsi population is declining, their number could be less than 20,000 by the turn of the century. "The studies of the National Minorities Commission and the joint studies conducted by Parzor Foundation and Tata Institute of Social Sciences have identified certain factors like, late and non-marriages, fertility decline, emigration, marriages outside community, separation and divorces as important causes of the decline in the population of Parsis."

Parsis constitute a sect of Zoroastrian religious faith; to stem the decline in their population, Government of India has launched a scheme called "JiyoParsi". The scheme has adopted two-pronged strategy; advocacy and medical assistance. Advocacy part includes counselling for early marriages and parenthood; volunteers will be trained to spread awareness.

Are Kashmiri Pandits, a prominent sect of a Hindu faith, on the way of Parsis? Most of the reasons for the decline in Parsi population are common to the Pandits. Parsis fled Persia — their homeland to escape Arab persecution in the 7th Century and came to India. So were Pandits forced to leave their homes in Kashmir in 1990 and earlier thereto. Loss of homeland and the familiar climate meant for them — loss of memory, privacy, physical intimacy, shattered human relationships and a decades of life in 8/8 feet tents. The Pandit community is the victim of forced displacement (some call it ethnic cleansing) and continues to live uprooted in a permanent state of uncertainty. Its civil and political rights as well as social and economic rights are severely compromised. That apart, there is hardly an environment for the Pandits to live a normal human life, in complete enjoyment of a marital relationship. So, a depletion in the numbers becomes explainable. Back home, the community's marks of identification have been erased and some have been re-named (misnamed). In the words of Albert Camus, the misnaming adds to the miseries.

While as ill motivated intervention of the inimical elements remains a factor for the community to come to such a fate, nonetheless, it cannot escape blame for some of the ills confronting it. In inflicting self – wounds, Pandits seem to follow the Parsis, though both share certain positive traits as well. Both are possessed of exceptional intellect and beauty of mind and body. In the misplaced belief in nuclear family, unfortunately, the community's youth has become oblivious to the dwindling numbers. And if this thought process goes on, our demographic position, at the end of the century, will be no better than the Parsis. Therefore, the need of the hour is to have a viable numerical strength to stay afloat as a distinct community in the vast ocean of the humanity.

Who are we? People define themselves in terms of ancestry, cultural groups, ethnic groups, languages, values, customs and institutions. There is need to strengthen our ties with our rich cultural heritage and ancestry. The cultural identity must be preserved for our incoming generations. That will help us to know who we are and where from we have come; it will surely rekindle hope in us to survive. It may not be a rosy scenario for the Pandits to live in, presently, but living conditions have eased a bit. Space for a normal living is available, thanks to the hard work of the community's youth. Some of the constraints of 1990's have disappeared. Though the loss of homeland continues to haunt but the life, as they say, must go on.

Parsi youth and the intelligentsia are putting heads together to face the existential challenge of the community. Parsis were from the other part of the world; we are the aborigines. Onus is hard on the Pandits to survive as a distinct ethnic entity. As, indeed, it is on the State and Central governments. Time to initiate "Jiyo Kashmiri Pandits" programme, as well. More than the governments, Pandits themselves will have to take the lead.

[Former Pr. District & Sessions Judge]

he was.

Avinash looked after him very well. He was taken to the bar that had been set up in a discreet corner of the shamiana. Avinash plied him with whisky and snacks. Shalakak went on drinking steadily till he was quite high.. He started stammering and talking some kind of jackalese.

Meanwhile the dinner was served and the rice was an unqualified success. The baratis were full of praise for the excellent fare that had been served to them.

When the dinner was over, Avinash thought it fit to discuss what Shalakak wanted in lieu of the rice. He asked him.

Shalakak gave a leer. "Frankly speaking, I won't have any monetary recompense. If you can marry your sister to me....." Shalakak proposed somewhat diffidently.

Avinash was incredulous. "You are drunk. You do not know what you are saying. My sister is being married to a young man of her choice. He is a corporate executive with a five figure salary."

Shalakak was unfazed. "I am no less. I have done MBA from IIM Ahmedabad. I hold the lucrative job of CEO (Night Operations) with the top property dealers in town. I am an ideal match."

Before Avinash could stop him, he stated singing at the top of his voice:

"Give *me back the bag of basmati*

Or else marry the bride to me"

Avinash did not know how to handle him. Hearing the noise, his father came into the bar.

"What is he up to?" he demanded to know. "Can't you keep him quiet?"

Avinash told him. Aggarwal advised him to ply Shalakak with more whisky and put him to sleep in one of the bedrooms at the back of the jhanjhghar.

Shalakak went on singing. Meanwhile, most of the baratis had left. The marriage ceremony started in a special enclosure.

Avinash assured Shalakak that his father had agreed to let him marry his sister and he could proceed to the bedroom to celebrate his wedding night.

Shalakak lurched unsteadily to the bedroom where Avinash led him. By now, Shalakak was wholly sozzled. He asked Avinash for cigarettes.

Avinash got a pack and lit his first cigarette.

"Where is the bride?" Shalakak asked.

"Coming, coming," assured Avinash, hoping that Shalakak would fall asleep soon.

It was a cold winter night. Shalakak felt uncomfortable. He got under the quilt. Avinash tucked him in properly, so that he felt cosy.

Shalakak went on smoking steadily, eyes closed, dreaming of his ladylove. Avinash left, promising to send the bride soon.

Some children of the family had gathered outside the room and they were watching the fun from the door and windows.

Suddenly, the cigarette fell from Shalakak's fingers. He had dozed off.

The cigarette fell on the quilt. The quilt started smoking. The room was filled with smoke. Shalakak inhaled the smoke and became unconscious.

After a while, the quilt caught fire. Shalakak felt the burning sensation and started turning and rolling over.

The children started singing:

"Oh, Mister Jackal, you are burning, turn to the left

Turn to the right, turn to the left."

Shalakak would have burnt to death if Avinash had not come and poured several buckets of water on him.

But the imminent danger of premature death destroyed the fumes in his brain. He suddenly felt himself reborn.

He realised that his MBA training had misled him. Life was not only about making money.

Avinash offered him the price of the rice. When he would not take it, he stuffed the notes into his pocket.

Then he took him downstairs, seated him on the mule and gave a stick in his hand.

The mule was fresh after its night's rest. It set off at a brisk trot towards the Jackals' Lair located in Bana Mohalla in downtown Srinagar.

And thus chastened by his adventures, Shalakak lived happily ever after. ■

KASHMIRI LANGUAGE OR JUST A TRANSLATION

C. L. Razdan

Thanks to some of our community well wishers, few days back we had an excellent programme in Pune where fresh KP students of local professional colleges were invited to a fresher meet in our Sabha. The basic purpose of this meet was that these freshers introduce themselves to each other and get connected.

One of their activities was to introduce themselves to the audience and present any item of their choice like dance or song or joke etc of their choice. Only restriction was that they were to introduce themselves in Kashmiri language.

While this activity was going on, I was reminded of our first Prime Minister Pt Jawahar Lal Nehru, who was known for his translating English sentences word by word in Hindi while speaking in Hindi. This was because, in his mind, he would form the sentence in English and then replace the English words of the sentence by equivalent Hindi words. To understand this, suppose he was to say that he was to go to Delhi in Hindi, he would say *mujhe jana hai* Delhi rather than saying *mujhe Delhi Jana hai.*

During the above stated freshers' meet I saw almost all the participants doing exactly that. While introducing themselves they would say *Mye chhu naav xxx Bu chhus paran yyy colleges manj.* Meaning My name is xxx I study in yyy college.

As a spectator, I found something incorrect in both these sentences. My knowledge says that for a KP boy the right sentences should have been *mye maharah chhih xxx vanan, b maharah chhus yyy colligi paran* and for a KM it should have been *mye haz chhih xxx vanan,.B haz chhus yyy colligi paran.*

When I was on my way back home, I don't know why, I was suddenly reminded of these sentences and was made to observe great influence of our culture in these two simple sentences. It showed that as a norm we Kashmiris would use word *maharah* or *haz* (both the words used to address a King) while talking to each other. That means we all would treat each other with the kind of respect that only a king would deserve. I suppose Kashmir was the only place on earth where Hindus and Muslims would treat each other with such great respect.

Another interesting feature of our culture that these sentences showed was a kind of humility. Unlike other languages, while introducing ourselves, we would not say my name is so and so. Such language for introduction exhibits some kind of arrogance of the person. Against this we would say – people call me by such and such name. This method of introduction shows the humility that was the trade mark of our culture. While dealing with others we would always show them by our deeds and words that they are superior to us. Yes, while dealing with each other, a KP would always show that he is superior to KM, and KM would acknowledge it with grace. I suppose it is such very parts of our culture that have been responsible for our exceptionally cordial relations between KMs and KPs in the past.

It is sad that against it, now, as I found few month back on net, rather being proud of such culture, present generation from both the communities, condemn each other for being forced to use such respectful words for one other.

I suppose that it was because of this very culture that in 1947, when Kabailis came to loot us, 13,872 KMs sacrificed their lives to save us and our motherland, and today we all KPs are alive and can say with pride that Kashmir is part of India. To appreciate it fully, this figure should be compared with the figure of 872 KPs who lost their lives that time, with the knowledge that it was the KPs who were the target of invaders. KMs had nothing to lose. Logic says they would have been greatly benefitted had they just kept mum or joined them the way they did during our recent exodus.

What a sea of change?

I don't know how and when this train of thoughts took me to many other similar unique features of our culture. I was reminded of our

fights in the valley where we would use our kangris or may be small stones as our weapons. Such fights were called *kani jung* and *kangri jung*. It was never with sticks or lethal weapons. Even our abuses were free from words that would in any way compromise respect of our lady folks. Such language, if at all, was used by fishermen and or low level menial workers, that too among themselves. They would never use such abuses in the presence of elite sections of the society.

I was also reminded of the wisdom behind various customs of our culture like our lady folk using *Dejihor* and men folk using *nariband* and things like that. I was amazed to observe how these simple customs helped us in maintaining stress free society and achieve the status of Bhatta or Pandit that no other community has ever dreamt of attaining outside the valley.

Similarly I was reminded of unsolicited physical help from neighbours especially KM lady folks at the time of KPs weddings. Or for that matter KPs entertaining uninvited poor from neighbourhood, known as *Dudda*, at the time of any big celebration etc

I was also reminded of the ways we would greet each other by saying Namaskar or Adab to elder and elders in turn blessings with those numerous unique and wonderful blessings.

Yes, at the same time I was also reminded of many ills of our culture which I hesitate to even pen down here.

Human mind being what it is, one can't stop it from thinking and I am no exception. During this pilgrimage of my thought I suddenly found myself thinking of a small note that I shared at the first death anniversary of our great social leader Shri Ambar Nath ji Vaishnavi, where I had explained the way I had paid my homage to him by working on his advice for the whole community on the eve of our exodus. In this advice he had said "In Kashmir we were like frogs in a small well making noise of our culture and there was none to appreciate it. Now that we have been thrown out of that well and are spread all over the globe, let us continue making that noise of our beautiful culture, spread it around and make this whole world a Kashmir." To work on this advice I had started saying *Namaskar* with folded hands to all my morning walk friends, followed by our typical blessings to those I could translate in recipient's language. Now it has become a norm for many of these friends to greet me and others in similar manner. I started wondering if we could do something similar with our other appreciable features of our culture.

I started wondering, while we are fighting for our land of Kashmir and preservation of our language, why can't we revive our beautiful culture by spreading it by way of adopting in our daily life - and enjoy our Kashmir while being away from it.

Those of our elders who left the valley much before us, and are being called *prain kashir*, have done exactly that. They have preserved their culture such that we can learn a thing or two from them from them. Beauty is that this is one step of theirs that has earned them a big name from outside and within. I see no reason why we cannot do the same. After all it is in our own interest.

Thanks to the organizers of this event, these thoughts took me back to those beautiful days in Kashmir of early fifties and our rich culture of that time. They were so charming and fascinating that I wished these thoughts just do not leave my mind till I succeed in reviving them, so that I could share them with my children and, like me, make them feel proud of it.

With these thoughts all over my mind, suddenly I found myself in front of my home putting the engine of my car off, and in fit of big laughter. I just could not stop from laughing at myself. I realized what a foolish thing I was dreaming about. I asked myself if there is anybody who is bothered about it? Our present day youth do not even know about these things and the elders are too busy enjoying their newly acquired wealth and the freedom from KMs – absolutely disinterested in the future of our community. Even if I succeed in my mission, who is there to appreciate it except very few oldies like me? With such conclusion and a very heavy heart I was ultimately forced to forget about these thoughts and recognise that the dreams are dreams only- not a reality. Why to pursue them. ■

NAAD EDUCATION FOLIO

Compiled and composed by Vijay Kashkari



Counselling Management Aptitude Test (MAT) 2014 in the month of February

The All India Management Association (AIMA) has announced the examination schedule for the next Management Aptitude Test (MAT) 2014 in the month of February. Based on a valid MAT score you can apply to over six hundred institutes across India. Paper based Test will be conducted on 2 February, 2014 (Sunday) and Computer based test will be conducted on 8 February, 2014 (Saturday)

MAT is an objective type test which follows the multiple choice answers pattern. The test has five sections which includes language comprehension, mathematical skills, data analysis and sufficiency, intelligence and critical reasoning, and Indian and global environment. Each section contains 40 questions each. Visit the MAT exam pattern page to know more.

JEE Main 2014 Preparation Tips and Tricks

Each year nearly 14 lakh candidates attempt JEE Main and out of those, less than half make it to the merit list. After passing out of school, students face dilemma over preparation of the JEE Main to score better and get a seat allotted in the institute of their desire. Here are some tips and tricks which will really benefit candidates seeking to crack JEE Main 2014 with flying colours: The very first step after ensuring eligibility criteria is to check the examination syllabus thoroughly. Syllabus tells about a great deal of information on all the topics on which the questions would be formed in the exam. It will help them to know all the exam relevant topics.

On reading the syllabus, candidates can devise a strategy based on the subjects they find easy and difficult. You can plan study hours and schedule according to the subjects with prioritizing tough ones.

Do not burden yourself with books! Go with the best, most referenced and most trusted ones. Else, you would find yourself in information overload.

It is highly recommended that you solve as many mock papers, sample papers as you can find. It provides familiarity with the exam and makes you confident in the main exam.

Never ever start with easy subjects first! This may create a panic when the exam date would be near and you won't have much time to understand tough topics comprehensively. Creating a balance between easy and tough subjects is always recommended since it provides mental relaxation when you're too much stressed after long tedious studying.

Discuss! Visit a friend or call him over for group studying and understanding topics together. You may benefit from teaching the topics he/she finds difficult and you're expert at. The process can be carried on *vice versa.* But hush! No gossips at all! Exam is nearing!

Understanding basic fundamentals must be a priority always otherwise you won't be able to understand anything at all at the advanced level! Without knowing and grasping trigonometric formulas, how are you supposed to carry on lengthy solutions!

No calculator is allowed in the exam, remember? So, practice manual calculations! Don't worry even if it takes time since it's important to give right answers than many answers. And most importantly, do not panic EVER!

Do not begin with new topics when there are just weeks left before the exam. It is rather suggested to revise them and toughen the concepts.

JEE Main 2014 Exam would also have negative marking for wrong answers so do not

try to play foolish and attempt only those questions of which you are sure of.

Remember, do not think negative and just stay calm and focused. Preparation is also about the mental fitness and rigidity. Think positive and prepare with determination.

Courtesy: Shubham Sharma

ADMISSION ALERT

AFMC announces MBBS admissions through AIPMT 2014

Armed Forces Medical College (AFMC) has announced that its MBBS admission for 2014 will be based on the All India Pre Medical Test - AIPMT 2014. Medical aspirants for an MBBS seat in AFMC must ensure that they register to appear for AIPMT 2014 being conducted by the Central Board of Secondary Education (CBSE) on 4 May, 2014 (Sunday) in India and abroad.

Apart for AIPMT 2014 test, applicants must also apply separately to AFMC. The medical institute is expected to announce its application details soon

BITSAT 2014 Result to Be Used By NIIT University

Various private institutes are approaching BITS to allow them to use the Result of BITSAT 2014 for admissions into undergraduate programs to their respective seats. NIIT University will be admiting candidates using BITSAT 2014 Score.The last date to fill the BITSAT 2014 Online Application is 15 February 2014.

BVP CET 2014 Exam Date Declared

According to the latest notification, Bharati Vidyapeeth University Common Entrance Test 2014 would be held on 25 May 2014. The University will conduct B.Tech examination in offline mode. To apply for the BVP CET 2014, candidates are required to fill the BVPCET 2014 Application Form which can be filled in online as well as offline mode. The last date to apply is 15 May 2014. BVP CET 2014 will be held on 25 May 2014 and Counselling on 26 June to 4 July 2014

GGS IPU CET 2014 Exam Dates Declared

IPU CET 2014 Examination tentative dates for admissions into engineering undergraduate courses are available on its official website. Last date to fill the IPU CET 2014 Application Form is 10 April 2014 up to 4:00 pm, Thursday, IPU CET 2014 proposed date is 18 May 2014, Sunday, Candidates interested to pursue engineering courses in the university have to qualify the IPU CET 2014

Education News Bytes

JEE Main and JEE Advanced to Merge in 2015

The HRD Ministry, Govt. of India has decided to merge JEE Main and JEE Advanced from 2015. Admissions into IITs and ISM will now be made via a single entrance examination which will dissolve JEE Main and JEE Advanced altogether. From 2015 onwards, there will be just one single tier examination to admit candidates into IITs, ISM, NITs, IIITs and other CFTIs as well as SFTIs. Following the decision of new admission format, all the engineering colleges are required to conduct common counselling for candidates in 2014, as per the government decision.

Two New Campuses in Haryana by IIT Delhi

As per report, IIT Delhi might open two new campuses in the state of Haryana in the districts of Jhajjar and Sonepat. In the new campuses, IIT Delhi might offer courses in Master of Business Administration (MBA) and B.Tech (Chemical Engineering).

The Sonepat campus will have executive MBA programs exclusively. The Jhajjar campus will be placed around AIIMS (All India Institute of Medical Sciences) campus. It shall collaborate with AIIMS to provide services in fields of Biological Science, Pharmacology and Chemical Engineering.

JEE Main 2014 – Class XI, XII Marks To Be Considered for AP Candidates

In JEE Main 2014, class XI and class XII marks would be considered for candidates belonging to the state of Andhra Pradesh. Normalization method is the merit selection scheme used by JEE admissions board which will consider 60% of performance from JEE Main 2014 and 40% from class XII. In the state of Andhra Pradesh, class XI and XII are collectively referred as board exams.

More States to adopt JEE Main in 2015

More states are adopting Joint Entrance Examination (JEE), formerly known as All India Engineering Entrance Examination (AIEEE). From this year onwards, JEE Main 2014 is adopted by Maharashtra, Odisha and Madhya Pradesh who scrapped their own state entrance exams *viz.* MT CET 2014, OJEE 2014 and MP PET 2014 respectively. JEE Main was already adopted by Gujarat, Uttarakhand and Haryana in 2013 for engineering undergraduate admissions.

Haryana to have Nuclear University

A Nuclear University will be set up in Haryana soon at a cost of Rs 2,200 crore, Chief Minister Bhupinder Singh Hooda has announced.

Odisha to get Research University for Technical Education

As part of the Union government's flagship programme that plans to revamp higher education in India, the Odisha government is planning to establish a research university for technical and professional education in the state. The proposed varsity would offer M.Tech and doctoral courses.

Online JEE Main 2014 Students to Get Question Paper

Those candidates who are giving the online JEE Main 2014 paper will be able to get the question papers with answer marked on it after the exam is over. As per the decision taken by CBSE, candidates will be emailed the question paper to the IDs given by them at the time of filling JEE Main 2014 Application Form.

The candidates who have opted for JEE Main 2014 offline mode will get to keep the question paper immediately after the exam is over.

Scholarships in India

Imperial College London

The Imperial College India Foundation Scholarships will offer two fully funded Master's Scholarships, as well as one full PhD scholarship for Indian nationals residing in India. Eligibility: Applicants will be assessed on both academic merit and financial need, and priority will be given to students who have not already completed a degree at a higher education institution outside India. The total value of each of the full scholarships per year is £40k. The scholarships cover full cost of (overseas) tuition fees, maintenance allowance, some additional costs and an airfare to India. This includes: Maintenance allowance equal to Imperial's minimum stipend allowance in any given year.

All scholarships will be available to applicants for study in the Faculty of Natural Sciences, the Faculty of Engineering and Imperial College Business School.

Deadline: March 14, 2014. Check out:

www.imperial.ac.uk/international/prospective/newscholarships/icifscholarships

Aga Khan Foundation International scholarship

The Aga Khan Foundation provides a limited number of scholarships each year for postgraduate studies to outstanding students from developing countries that have no other means of financing their studies. The foundation offers international scholarship for postgraduate study to students of several countries including India to study in their home countries. Study subjects are, Architecture, Health, Civil Society, Planning & Building, Culture, Rural Development, Economic Development, Humanitarian Assistance, Education and Music. Preference is given to students under 30 years of age. Scholarships are awarded on a 50 per cent grant and 50 per cent loan basis through a competitive application process once a year in June or July. The Foundation assists students with tuition fees and living expenses only.

Selection criteria is excellent academic records and genuine financial need.

Students may obtain application forms from from AKF offices or Aga Khan Education Services/Boards. Last date is March 31, 2014. Check out at www.akdn.org

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TEST YOUR KNOWLEDGE

C L Kaul*

Kashmir Shaivism (Part – 15)

1.0 True or False

a) Swami Ram was born in the year 1853 AD. (T/F)

b) His father's name was Pandit Sukhdev and mother's name Smt. Vanmali. (T/F)

c) By profession Swami Ram was a priest. (T/F)

d) Swami Ram in his earlier days learnt *Karam Kand* and *Jyotish Vidya*. (T/F)

e) Swami Ram was a bachelor all through his life. (T/F)

2.0 Fill in the blanks

a) Swami Ram was drawn to spirituality by his uncle......

b) Swami Ram initially learnt *Shaiva Shastras* from......

c) Subsequently Swami Ram learnt *Shaiva Shastras* from.......

d) Swami Ram's *Guru* was....

e) After Swami Ram lost his wife and son, he stayed for sometime with....., a devotee.

(Pandit Dayaram Ganz, Pandit Ishwar Sahib, Pandit Lalaji Kokroo, Pandit Manas Ram Monga, Pandit Sudamaji Miskeen,)

3.0 Match the following (In respect of Swami Ram)

Aspect: a) Place where he was born, b) Place where he performed yogic practices during his initial years, c) Place where he performed intense Yogic practices, d) Place of the shrine (Mangaleshwar Bhairava Asthapana, Srinagar), which he used to visit frequently, e) Place where he stayed, after losing his wife and son, with a devotee.

Correspondence: Chinkral Mohalla, Fateh Kadal, Malapora, Namchibal, Residence

4.0 Name the following (from among devotees / disciples of Swami Ram)

a) One who became his Chief disciple, b) One under who's care, he put Swami Lakshman Joo as a child, c) One who provided him place for performing intense Yogic practices, d) One who, after the *Nirvana* of his Chief disciple, looked after the affairs of his Ashram at Fateh Kadal, e) One of his disciples in whose name an Ashram was established at Karan Nagar.

5.0 Find the odd man out (with respect to Swami Ram)

a) i) Shri Rama Shaiva Ashram, Naseeb Nagar, Jammu; ii) Shri Rama Shaiva (Trika) Ashram, Gole Gujral, Jammu; iii) Shri Rama Shaiva (Trika) Ashram, Fateh Kadal, Srinagar; iv) Swami Vidyadhar Shaiva Ashram, Karan Nagar, Srinagar; b) i) Swami Govind Kaul Jalali, ii) Swami Mahadev Kak, iii) Swami Mahtab Kak, iv) Swami Vidyadhar

6.0 Give word meaning (in English)

a) Bauddha Ajnana, b) *Bauddha Jnana*, c) *Paurusha Ajnana*, d) *Paurusha Jnana*, *e) Shishya*

Please see Answers in the next issue.

Answers to the questions of Kashmir Shaivism (Part – 14)

1.0 F, T, T, F, T; **2.0** a) three, b) sixteen, c) five, d) seven, e) twenty two; **3.0** a) Swami Mahtab Kak, b) Pandit Maheshvar Nath Razdan, c) *Janam Divas*, d) *Mahasamadhi Divas*, e) Acharya Rameshvar Jha; **4.0** a) Dr. Karan Singh, b) John Hughes, c) JN Kaul 'Kamal', d) Paul Reps, e) Paramhans Mishra; **5.0** a) Maharishi Mahesh Yogi (met Swamiji at Srinagar, all others Swamiji met outside the Valley), b) Meher Baba (couldn't meet Swamiji, all others met Swamiji at Srinagar), c) Gopinath Kaviraj (Swamiji met him at Varanasi, all others met Swamiji at Srinagar); **6.0** a) non-violence, b) truthfulness, c) non-stealing, d) non-hoarding, e) celibacy.

* Author of 'Encyclopedia of Kashmiri Pandit Culture and Heritage'

They Alone Live Who Live For Others

KMECT PROVING TO BE A TREND SETTER

Prelude

Kashmiri Medical Emergency & Charitable Trust (KMECT) came into existence about four years ago to cater to the sudden medical emergencies faced by KP community members who are unable to cope with the huge expenditure on treatment of critical cases in hospitals across the country. Ever since its inception, the Trust's activities started multiplying with the increasing number of patients being enrolled vis-a-vis the liberal support of the generous contributors from all over the globe. Eventually, scores of deserving patients have already benefited from the prompt financial assistance provided by KMECT thereby saving many precious lives.

A Unique Gesture

Er. Jatinder Kaw, a dedicated community activist working with KMECT Team, performed the marriage ceremony of his beloved daughter, Neha, on Nov 28, 2013 at Noida. In the invitation cards sent to his relations and friends, he had included a flyer requesting his guests that while he and his wife were not inclined to accept any gifts in cash or kind on this occasion but they would instead welcome cheques of any amount in favour of Kashmiri Medical Emergency & Charitable Trust (KMECT) for help to the needy KP patients. This unconventional method of seeking blessings for the couple evoked a heart warming response.

On December 10, 2013 Jatinder Kaw wrote:

With the grace of Mata Jagatamba, blessings of our Guru Ji and wishes of you all, Neha's marriage went nicely despite my apprehensions and concern about Nimi's health problems and trauma during the last more than seven months which she went through.

In our endeavour to garner support for KMECT and serve our community brethren suffering from medical emergencies, I just gave a trial to seek support from invited honourable guests by expressing not to accept gifts in any form and, attached a flyer to the marriage card with an appeal to contribute for the KMECT fund if one wished to do so.

This diminutive effort has borne some fruit and I want to share with you all that in this acceptable gift form, we have got the contribution to the tune of Rs. 1,45,000/- (Cheques for Rs. 1,08,506 and cash 36,594/-) for KMECT Corpus Fund, which have since been deposited in the KMECT account.

Team KMECT Chairman Sqn Ldr B L Sadhu appreciated Jatinder Kaw's ennobling step and wrote back to him as under:

God's Blessings and the good wishes of your near and dear ones were with you for more than successful culmination of Neha's marriage despite the dreadful events of dear Nimmiji's health which, ostensibly, preceded the celebrations. We all have to thank God Almighty for it.

I must also congratulate you for the novel idea and the monumental effort (not 'diminutive effort' as mentioned by you) of raising the funds to the tune of Rs. 1,45,000.00 for KMECT which otherwise were legitimately meant for you as *Shagan*.

Here, I am reminded of Master Neil Bhan, now a medical student in US, who asked all his friends and relatives not to bring any gifts nor even the bouquets on the occasion of his brilliant success in the Higher Standard Exam but instead get whatever little cash they can, to raise the funds for KMECT. In doing so, he collected Rs 1,75,000.00 which he graciously added to our Corpus Fund.

I want to request my friends across the globe to take a leaf from the above two examples - do whatever you want to do, spend as much as you can on the ostentatious and high flown marriages and other celebrations. But at the same time let us think of those who live in penury, who are unable to meet the requirements of their children's education, who are found wanting to meet the expenses on the treatment of their illness, who cannot afford to marry their

A CONVERSATION WITH AUTAR KRISHEN RAHBAR ...... THE DOYEN OF KASHMIRI LITERATURE

By Neelima Mam



[Autar Krishen Rahbar, born in 1933, has written short stories and plays in Kashmiri and many of these have been translated into Hindi, English and other Indian languages. His first collection of short stories *Tabruk* was published in 1958. He won many accolades for his book *Kashiri Adbech Taereekh* (*A History of Kashmiri Literature).* He is the recipient of J&K Govt. Cultural Academy Award, Sadiq Memorial Award and *Khillat-e-Kashmir* (from Jammu and Kashmir Mahjoor Foundation) for his contribution to Kashmiri language and literature. His well-known stage drama *Budshah* has also been awarded. He produced popular programmes for Radio Kashmir, Srinagar. Here Neelima Mam is in conversation with him.]

N M: When did you start writing short stories and what was the source of your inspiration?

A K R: I have been writing since 1955. My first collection of short stories entitled *Tabruk* was published in 1958. Until then only one collection of short stories in Kashmiri *Sat Sangar* written by Akhtar Mohi-ud-Din had been published.



A human being is a strange creature – a social animal, no doubt. He has his own characteristics. He leaves a deep and everlasting impression on different individuals in various settings and situations depending on his outlook, attitude, lifestyle and philosophy. All this provides material to a writer who uses it in his writings. The urge to write is a phenomenon which cannot be explained in simple and brief words. The characters in my short stories are mostly Kashmiris and, as such, my vital source of inspiration is the people of Kashmir belonging to varied classes and shades of opinion. With Kashmir in the background, my characters reflect their outlook, anguish, struggles, aspirations, psyche, despair and happiness.

N M: How did you come in contact with various literary circles and leading writers of Kashmir?

A K R: Some of the writers and poets were already known to me. Dina Nath Nadim taught me in school and Amin Kamil in college. I was studying in Amar Singh College when Rahman Rahi was appointed a lecturer in Persian. Shamim Ahmed Shamim, whom I call "Koh-i-Noor of Kashmir" because of his distinct and varied brilliance, was my class fellow in S P College. Mohd. Yousuf Taing joined the same college a year later. Hamidi Kashmiri was studying in 8th standard and myself in 6th standard in S P Middle School, Namcha Bal, Fateh Kadal, Srinagar.

In 1954 a dear friend Vajeeh Ahmed Andrabi (Editor of *Jabroot*, an Urdu newspaper) introduced me to a literary organization "Halqa-i-Alim-o-Adab" in Khanyar, Srinagar. The place was a small house of Baha-ud-Din Zahid – a noble soul with progressive outlook. Here I met Rahman Rahi, Muzaffar Azim, Ghulam Nabi Firaq, Ghulam Nabi Khayal, Pushkar Nath B A, Hakim Manzoor, Makhmoor Hussain Badakhshi, Brij Premi, Tahir Muzaffar, Pran Nath Jalali, Badar-ud-Din and Ghulam Rasool Hasrat Gadda. Gadda was and is a cultural activist who edits the English magazine Kashmir Insight. These literary meetings gave a boost to our inner urge and motivated us to write more and more.

N M: Were there any other cultural organizations or forums that brought writers and poets together?

A K R: Yes, there were many at different times. The first was the National Cultural Front followed by Progressive Artists Association, Cultural Congress and Cultural Conference. I attended some of the literary meetings. All these literary organizations including '*Halqa-i-Alim-o-Adab*' were the product of the cultural movement that thrived under the Progressive Movement popularly known as *Tarqi Pasandi*. Later on the tussle between the National Conference and Democratic National Conference split the writers and poets. New forums like Literary Forum and *Anjuman-i-Arbabi-Zauq* came into being.

N M: Your first collection of short stories *Tabruk* was published in 1958? How did you feel after this and what was the effect of the book on the litterateurs of Kashmir?

A K R: The first review written by Ganga Dhar Bhat Dehati appeared in the *Khidmat*, an Urdu newspaper. He was the assistant editor of the Urdu newspaper *Desh*, whose editor was Kashyap Bandhu. Dehati himself wrote short stories in Urdu. Prem Nath Pardesi and Prem Nath Dhar also wrote short stories in the pre-independence era. Dehati was extremely delighted to read my short stories. He was particularly moved by the stories *Noor Ta Aftab* (Light and Sun) and *Nara Gali Tschapin* (To Chew Fire and Flames). These touched the depths of his heart. He wrote that Akhtar and I had proved the vitality and potential of the Kashmiri short story writing. Till then no one had dared publish a collection or a book of his own. It looked funny. But there is dearth of readers of books written in Kashmiri. Only a few persons read Kashmiri books. However *Tabruk* opened the window for me. I was introduced to Radio Kashmir by Pushkar Bhan (Mama of Zoona Dub). I read one of my short stories from *Tabruk* in my first broadcast.

Radio Kashmir has proved to be the most effective medium for popularizing Kashmiri literature. It is so even today. Kashmiri poets and writers have become a part and parcel of the masses through radio. Lakhs of people listen to you. Doordarshan is also doing a fine job to a certain extent. It has to do more.

N M: After *Tabruk* we have not seen another collection of your short stories. Reason?

AKR: A new collection of my short stories will come out soon.

During the last fifty years I have written about fifty-five short stories and most of them have been translated into English, Hindi and various Indian languages. They have been appreciated for their irony and understanding of human psyche. One can write a good story in one's mother tongue; but it is very difficult to inspire those who speak English, Hindi or any other language.

Some of my short stories have appeared in *Indian Literature* – a journal brought out by Sahitya Akademi in New Delhi. The then editor of the journal D N Rao wrote about my story in his editorial, "Perhaps the most pertinent comment on the human condition comes from the Kashmiri writer, Autar Krishan Rahbar, in the story 'When The Curtain Rose'. The creation of the universe left God exhausted and he wanted to laugh.....".

One day the well-known intellectual Balraj Puri met me in Jammu when the situation in Kashmir and the entire state was extremely bad. The political happenings in some other parts of the world were at the lowest ebb. He was happy to see me and wanted to know many things from me. He was interested to know the reaction of the people of Delhi to Kashmir, Jammu, India and Pakistan. I was puzzled at his questions. I didn't know what to say. I had arrived from Delhi with a copy of *Indian Literature* in my hand. I gave the journal to him and said, 'Please read my latest short story "When the Curtain Rose"; you will get the correct reply.'

N M: Your book *Kashiri Adbech Taereekh* is a very important book about the history of Kashmiri literature. Why didn't you write a second volume?

A K R: This is really an important subject. I am really puzzled to see books on entire Kashmiri literature being written in year or two. Such books may have some relevance for those who are studying in college / university and to some extent for a common reader who is learning the basic fundamentals of the subject. To write a real history, lot of time and research work is

required. Analyzing the work of poets and writers one by one and in depth study is very crucial. It requires a lot of patience, effort and above all dedication. The library and archives need to be accessible.

Whatever work I had done in Kashmir on this subject was lost in a house fire in 1992. All the relevant material and rare manuscripts were gutted in the fire. We have wasted at least two decades outside Kashmir as migrants. However, I am trying to do whatever possible in the difficult conditions.

N M: How many short stories have you written on the exile of Kashmiri Pandits? Tell me something about their significance in the new genre Literature in Exile that has come up after the migration of Pandits from the valley.

A K R: This is in fact the trend which a couple of writers including myself started just a few years before the beginning of the actual process of migration under the influence of militancy. My short story '*Mool*' (The Roots) is the first story of its kind. H. K. Koul (a short story writer) was moved by the story and he translated it in Hindi; it was later published in *Varshiki* among the best specimens of Indian Literature. My dear friend G. N. Ratanpuri (M P) wrote an article in his Urdu newspaper *Al Fatah* 28th Feb 1984 and raised some questions. Since then much water has flown in the river Jehlum and the changed scenario has left no question unanswered for him.

I wrote some more stories on the same theme since we left the valley.

I also wrote a play entitled *Yeth Reshi Vari Manz* (In the land of Rishis) in 1992 which was broadcast from Radio Kashmir, Jammu. It was translated into Hindi and English by Dr. R. L. Shant and Prof. Neerja Mattoo, respectively. Later, M L Kemmu picked up the theme and wrote some plays in Kashmiri.

N M: Who are your favourite Kashmiri short story writers?

A K R: My favourite short story writers are Guy de Maupassant and Anton Chekov. I sincerely believe among Kashmiri writers Akhtar Mohi-ud-din is the real founder of Kashmiri short story writing!

N M: Kashmiri Pandit youths don't write in Kashmiri. The children don't speak Kashmiri. Isn't it sad? How do you foresee the future of Kashmiri language and literature?

A K R: I seriously believe neither the common Kashmiri Pandit nor his children are responsible for the sad state of affairs.

Generally a child leaves for school early in the morning and is back late afternoon after which he plays with the children in the locality. By the time he is back it is time for dinner and finally to bed. There is no contact with Kashmiri speaking people. In such an atmosphere, how will he learn and read Kashmiri. At home where most of us speak Kashmiri he picks up words and phrases and some language. For the preservation and transfer of language from one generation to another 'motherland' plays a vital role. When you lose it, identity gets lost.

I have written a short story '*Jamah Tafriq Taqseem*' about the identity of Kashmiri Pandits which is fading away day by day. Within a span of fifty or sixty years, he will lose all. Read the story, it is worth reading.

N M: There has been a mushroom growth of writers among Kashmiri Pandits after 1990. What have you to say about the quality of their writings?

A K R: Just wait and watch how many of them will survive. Where is the reading public? How many people read their works? How many books have been sold? They are yet to leave deep impressions on the mind and soul of the readers in general and Kashmiris in particular.

In such a situation Jammu and Kashmir Academy of Art, Culture and Languages, has to play a vital role, but that is now a dead horse. After the retirement of Mohd. Yousuf Taing and Balwant Thakur, it has lost its vigour and zeal. What to speak of the young writers, for the last ten years the people running the Academy have no touch with writers like me. Omar Abdullah Govt needs to pay proper attention to re-organize this decaying and important Cultural Organisation. This requires a revolutionary change. The new crop of young writers, living in the valley or outside, need proper attention for their growth and development.

N M: Have you written any short story about the plight of Kashmiri Muslims? They too have suffered.

A K R: Of course, the people in the valley have equally suffered under the impact of militancy.

My short story *Yi Gao Gazab* (It's a Terrible Astonishment) is about a young budding engineer Jamal who is in search of a job. He gets seriously injured in crossfire. The only son of a papier-machie artisan, Khala Saeb. Most of my friends have called this touching story a modern *Akanandun.*

There is a lot of difference between a writer and a politician. A writer looks into his subject through a human angle whereas a politician through the prism of his ideology.

N M: What do you prefer.....Nastliq script or Devnagri script? Should the Devnagri script be recognized by the Government of India?

A K R: I prefer the present script of Kashmiri based on Nastaliq script on account of various reasons. The primary and most important is that majority community is familiar with it. The number of Devnagri lovers is too small. One can reach masses through Nastaliq and not through Devnagri. The recognition of the script by the Govt of India is no answer to the problem. Let those who like to read the Kashmiri language in Devnagri script do so, there is no restriction. The introduction and availability of computer is a tremendous development so far as the Nastaliq script is concerned.

N M: We are told that Muzzaffar Ali contacted you in connection with the film *Zooni* which he was directing. What was it about?

A K R: Muzaffar Ali is a well known Film Director who has enriched the film music through his films to a great extent. The inaugural function to mark the beginning of production for the film *Zooni* was held in Sher-i-Kashmir International Centre. Mausa Raza, the then Chief Secretary of J& K State was the Chief Guest. With due appreciation in my article in *Srinagar Times* I advised the Director to be cautious in handling the delicate theme concerning the great poetess and the legend Habba Khatoon. This historical character needs genuine research.

Muzzafar Ali sent to me the synopsis of the script as well as the production script for my comments and inputs, which I did. To my surprise the American writer Mr James Killough wrote a four page letter dated April 18th 1989 defending his script and the element of research he had done. He was extremely perturbed. In response I sent him a detailed reply with a point to point rebuttal. Ghulam Rasool Hasrat Gadda is aware of these happenings. Muzzafar Ali later entrusted the job to some other Urdu writer and it is not known how the script was amended.

Zooni was in the final stages of production when the militancy engulfed the Valley due to which all cultural activities had frozen. God only knows whether the Film will ever be screened. I have no direct contact with Muzzafar Ali since then.

N M: Do you think Pandits will ever go back to Kashmir?

A K R: There is no categorical reply in 'Yes' or 'No'. Only time will tell what is in store for this essential segment of Kashmiri population. Many things are important:

- Will and determination of the Central Govt.
- Genuine and effective measures of the State Govt.
- Smooth and friendly relations between two neighbours India and Pakistan will really give a good flip to the cause of Kashmir in general and Kashmiri Pandits in particular.

All other factors are bound to vanish like dew drops in the sun.

Politically and constitutionally Article 370 may be a good bridge between India and the J & K State but I feel some modifications and amendments are required so that the industrialists and businessman are in a position to have their units freely set up in the state. This will open vast avenues of employment to the people and will also push the process of extensive development and welfare of the people belonging to all sections and communities of the state.

[Excerpts from this conversation were published in Greater Kashmir on the 24th Dec 2013; Neelima can be contacted on neelimawazirmam@gmail.com].

THE JACKAL WHO HAD A HAIR ON HIS BOTTOM

A Kashmiri folk tale retold by M. K. Kaw



There was once upon a time a jackal Shalakak in Srinagar. He was a modern jackal who believed in a practical approach to life. He did his MBA from IIM Ahmedabad, the best of the IIMs.

When he completed his education, he returned to his parents who lived in their ancestral lair in Bana Mohalla in downtown Srinagar.

There was a family conclave on how he should earn his livelihood. It was agreed by all that he had a natural talent for howling.

His father said, "Right from your childhood you had a God-given gift for howling. Now it is your USP. Go and market it."

Shalakak sent his bio data around. He attached an audio-tape of his special talent. He was interviewed by a property dealer and immediately given a job offer.

"Now you certainly have a long and mournful howl", said the property dealer."I want that you should sound as if there are many jackals howling."

Shalakak practised his howl till he sounded like ten jackals howling. "Perfect!" said his employer. "You will have to work on the night shift."

Shalakak was taken to a wide expanse of vacant land which was being marketed by the competitors of the property dealer. There he was let loose and asked to howl all night long.

When prospective customers inquired about the merits of the plots being offered for sale, they were told by the neighbours about the jackals who howled mournfully all night long.

The prices of property fell and the dealer bought up all of these plots at throwaway rates. He built a multi-storeyed complex and asked Shalakak to now keep his mouth shut.

One day, Shalakak was taking a bath in one of the swanky bathrooms, which had a huge mirror in all four walls. When he put on the shower and looked with admiration at his reflection, he was horrified to see a huge hair on his bottom.

"What the hell!", Shalakak muttered to himself, "Where from has this come?"

He looked at his reflection from all angles, but the hair refused to go away. It was most definitely not a hallucination.

"I must do something about it and pronto!" he said to himself and made a note on the top of his "to-do list" for the next day.

Next morning he was seated with Nabira, the barber of Bana Mohalla.

"Where is this hair located?" Nabira asked delicately, wondering whether he had heard him aright.

"You know, it is on the left," Shalakak lowered his voice in deference to the other customers, "buttock, near the…you know what!"

"We don't generally touch that portion of the anatomy, you know," Nabira said conspiratorially, "but you are a valued customer. So I will make an exception. Of course", he added slyly, "We will charge double the normal rates."

"One more thing. I will not touch this ..this.. horrible thing in the holy month of Ramadan."

The deal was struck. Nabira said that he would visit his house after it was dark and do the job while he was asleep. Shalakak agreed.

After a month, one evening, Nabira came and was admitted by the father. When Shalakak had started snoring, Nabira went into the bedroom and, with a wild sweep of his shaving razor, he cut off the offending hair.

It was a hair like none he had seen earlier—ten and a half inches long and thick as a rope. He kept it carefully in an envelope and took it home. The father thanked him and paid his bill on the way out.

Next morning, all hell broke loose. Shalakak stormed into Nabira's shop even before the earliest customer had come.

"Where is my hair?" he fulminated, "What have you done to it?"

Nabira had kept the hair in an envelope and it was even now resting in his inner coat pocket. Frankly speaking, he had no intention of parting with a prize acquisition that he wanted to keep as a curiosity; he would display it to his grandchildren in the evening of his life.

"Thrown it away, of course," Nabira said, feigning anger, "Did you think I would frame it and display it in my drawing-room?"

Shalakak thought for a second, then decided that the best policy would be to be frank.

"Look, I forgot to tell you the other day. I had written about the hair to the Guinness Book of Records. I had not received any reply. So I thought they were not interested." He paused.

"And now?" Nabira left his question hanging in the air.

"This morning I got an email from the organisers. They are sending a team to inspect the hair within three days. If you have the hair and can paste it back where it was, we will both become world famous and also bag a cash prize."

Nabira knew that Shalakak was an MBA, adept at making up stories. When the hair had been severed from the root, the Guinness team of experts would have to be blind not to see the reality that it was a severed hair. And even if they gobbled up this tale, they would in all probability award the prize to Shalakak.

After all, the achievement lay in growing the hair all these years, not in shaving it off.

No! His best policy would be to clam up.

He said, "I threw way the hair yesterday itself. I never keep cut hair. How can I convince you?"

Shalakak tried various techniques to make Nabira change his stand but without success.

At last, his patience broke down and he lost his temper.

He sang,

"*Give me the hair ten and a half inches by measure*

Or else give me your shaving razor."

And he made a slogan of it till Nabira capitulated.

So Shalakak got the shaving razor.

(2)

Some weeks later, Shalakak went on a journey. On the way he met a shepherd who was steering a big herd of sheep. The sheep had a thick coat of hair and they were in dire need of a shear.

The shepherd had stopped at a wayside shearing house. Some of the sheep had been sheared, while others awaited their turn. Shalakak took a break and rested his tired feet by sitting on a bench. It was amusing to see the expression on the faces of the sheep when they were being sheared. And their visible relief when the operation was over.

Suddenly there was a sound of something snapping. Shalakak saw the shearing knife break into two. The shearer looked dumbfounded, not knowing how to respond to the situation. Obviously he did not have a spare pair.

The shepherd insisted that his work should be completed the same day. The shearer expressed his inability. When the shepherd insisted, he took a clay shard and started shearing the sheep with its sharp edges. Shearing without a shaving razor is a hazardous business.

The sheep did not like being sheared by a clay shard. The wool would not give up its roots in the body of the sheep. Some of them got hurt and started bleeding.

Shalakak was moved to pity. Also, he saw a business opportunity.

He spoke to the shearer, "What is your good name, friend?"

"I am called Shatir, Sir," the shearer replied.

"That is a lovely name," gushed Shalakak. He recalled the sage advice given by Will Durant in his 'How to Win Friends and Influence People': quote "A man's name is to him the most beautiful sound in the English Language" unquote.

"And meaningful," Shalakak continued. "Shatir means shrewd, that is, worldly wise. Do you think this clay thing is your only option?" and he took out the shaving razor from his bag.

He opened the knife. In the sunlight the blade gleamed invitingly.

Shatir looked at the shaving blade with longing. "How much will you charge?" he enquired.

Shalakak saw that a deal was in the offing. He broke into verse.

"Why talk of pound, shilling and pence.

When did I talk of recompense?"

Shatir did not believe that you could have anything without paying for it. He asked Shalakak to name his price. Shalakak would not oblige him.

The argument went back and forth. When Shalakak found a no-go situation, he excused himself and went behind the shed as if looking for a place to pee.

He took out his mobile and dialled a number. Then he returned to his bench and awaited further developments.

Soon a ramshackle van trundled in. A tall man wearing a uniform came out. He addressed Shatir.

"I am from the SPCA. We have received a report that you are being cruel to these poor sheep. We will have to arrest you."

Shatir looked at Shalakak. "Where have you kept my shaving razor?" he asked and winked at Shalakak.

Shalakak took out the razor and handed it over. Shatir started shearing the sheep with the razor. It was a smooth operation.

Shatir looked at the tall man in uniform. "Obviously, you have been misinformed."

The man from SPCA looked at the razor, took it in his hand and felt the edge of the blade. It was super-sharp.

Then he got into his van and drove away

Shatir let off a sigh of relief. "Thank you", he said to Shalakak.

Shalakak said with a beatific smile on hisface, "I told you there is no charge."

Now that Shatir had risen to the bait, Shalakak had just to wait for events to unfold. It did not take long.

At the third sheep, the razor broke.

"Oh, my God! What have you done?" he barked at Shatir.

Shatir looked contrite. "It is not my fault," he ventured.

"What do you mean? Whose fault is it then? Mine?" Shalakak thundered.

"Possibly, it was an old razor." said Shatir, hoping to escape the liability.

Shalakak nipped his attempt in the bud. "On the contrary," he said, "It was brand new. I had bought it only yesterday."

Shatir sighed. "You said there is no charge", he pleaded, hoping to excite Shalakak's pity.

Shalakak bared his teeth. "Obviously that quote was for use, not for damage. This is total, irreparable damage."

"So how much will you spend to replace the blade?" Shatir wanted to know.

Shalakak was good at bargaining. He told Shatir that the blade was frightfully expensive and Shatir would not be able to replace it. He asked for three sheep.

Shalakak sang:

"*Give me back my razor blade*

Or else three sheep be paid".

They haggled for a while and finally settled for one sheep.

Shalakak picked out a fat little specimen and continued on his journey.

(3)

Shalakak reached a degree college in the town. He was dog tired. He decided to take rest. He stretched himself on the soft grass and promptly fell asleep.

He was woken by the sound of people fighting. They were very angry. He opened one eye and listened to the barrage of words being exchanged.

What he gathered was this. The Football Association of the college was celebrating its silver jubilee. They had booked the college canteen for a sumptuous meal after the match.

The canteen manager had a problem. There was a lightning strike of the butchers in the town and meat was not available. So he was forced to serve a vegetarian meal.

The players were livid with rage. They could not visualize a sumptuous meal without a meat dish. They threatened to beat up the manager.

Shalakak could see that the situation was looking grim. Suddenly he realised that he could defuse the crisis and incidentally make a profit.

He got up and crept in close to the feuding footballers. "I have a suggestion to make," he said.

They turned to him with anticipation. "What is the suggestion?" asked the captain.

"See. I have a sheep. I could make him available to you. I realize that your need is greater than mine."

The captain inspected the sheep carefully. He was satisfied. "How much will you charge?" he asked.

Shalakak was ready with his answer. "I know that you are short of cash. So I will not ask for money. Perhaps you could repay me in kind."

"Kind as in kindness, I presume," the captain joked.

"Well, we shall see after the feast." Shalakak wanted to investigate the possibilities before committing himself. The captain looked at Shalakak's innocent face and trusted him. He did not know that he was dealing with an MBA.

The canteen manager was relieved at the manner in which a major crisis had been averted. If Shalakak had not been there, the manager might have been in hospital with multiple fractures. Footballers can be mighty dangerous when aroused!

The feast went on with lot of fun and frolic. Shalakak was also invited and had a highly satisfying meal.

Meanwhile, he kept his eyes and ears open. He noted that the store-room of the canteen was stacked with bags of rice. He sampled a few grains and found it to be basmati rice of the highest quality.

So when the captain and the manager met him after the dinner and enquired about the repayment in kind that Shalakak was talking of, he said that he would be satisfied with a quintal of the rice he had seen.

When the manager showed his reluctance to meet the demand, Shalakak asked for the sheep back.

He sang:

"Give me back my lovely sheep

Or else a quintal of basmati cheap."

And he kept up the refrain till they capitulated.

So Shalakak got a quintal of the finest quality basmati rice. He was proud of his bargaining skills.

And Shalakak continued on his journey.

(4)

Shalakak had to hire a mule to carry the bag of basmati. They trudged along at a brisk pace till they reached a jhanjhghar, where a marriage was in progress. The barat had come and the groom and the bride had exchanged garlands.

The dinner was getting late. Shri Agarwal, the maternal uncle of the bride, who was in charge of the cooking, got impatient at the delay.

He called the caterer and asked him the reason why dinner was not being laid. The caterer said that an unfortunate development had taken place. The cook had spoilt the rice. And there was no more rice in the store. The shops had closed for the day. It was unthinkable to serve food without the rice. He was at wits' end what to do.

Agarwal was debating how to respond to the situation when his son Avinash spoke up. "I don't know whether this would help, dad, but I just saw outside a jackal with a mule. The mule is carrying a quintal of rice. I thought you might need rice so I stopped him. He is waiting outside."

Agarwal did not wait to hear any more. He rushed outside, followed closely by the caterer and Avinash. Shalakak was sitting in a chair outside. The mule stood patiently close by. There was indeed a sack of rice on the mule's back.

The caterer took out a handful of rice from the bag and smelt it. "Very good quality basmati", he whispered to Agarwal. "Buy it."

Agarwal accosted Shalakak, "I hope this rice is for sale."

Shalakak scented a good business opportunity. If he bargained well, he could have a very profitable deal.

He put on his most innocent face. "I believe you need the rice. Take it. I am like a member of the family. I shall charge a reasonable amount only."

Thus lulled into complacency, Agarwal told the caterer to take the mule inside and expedite the dinner. He invited Shalakak to dinner and asked Avinash to look after him.

Shalakak and Avinash went inside. And then the unthinkable happened. Shalakak had a look at the bride and immediately fell in love. He could not divert his gaze from the bride's face, her figure, her finery. The more he saw her, the more smitten

he was.

Avinash looked after him very well. He was taken to the bar that had been set up in a discreet corner of the shamiana. Avinash plied him with whisky and snacks. Shalakak went on drinking steadily till he was quite high.. He started stammering and talking some kind of jackalese.

Meanwhile the dinner was served and the rice was an unqualified success. The baratis were full of praise for the excellent fare that had been served to them.

When the dinner was over, Avinash thought it fit to discuss what Shalakak wanted in lieu of the rice. He asked him.

Shalakak gave a leer. "Frankly speaking, I won't have any monetary recompense. If you can marry your sister to me....." Shalakak proposed somewhat diffidently.

Avinash was incredulous. "You are drunk. You do not know what you are saying. My sister is being married to a young man of her choice. He is a corporate executive with a five figure salary."

Shalakak was unfazed. "I am no less. I have done MBA from IIM Ahmedabad. I hold the lucrative job of CEO (Night Operations) with the top property dealers in town. I am an ideal match."

Before Avinash could stop him, he stated singing at the top of his voice:

"Give *me back the bag of basmati*

Or else marry the bride to me"

Avinash did not know how to handle him. Hearing the noise, his father came into the bar.

"What is he up to?" he demanded to know. "Can't you keep him quiet?"

Avinash told him. Aggarwal advised him to ply Shalakak with more whisky and put him to sleep in one of the bedrooms at the back of the jhanjhghar.

Shalakak went on singing. Meanwhile, most of the baratis had left. The marriage ceremony started in a special enclosure.

Avinash assured Shalakak that his father had agreed to let him marry his sister and he could proceed to the bedroom to celebrate his wedding night.

Shalakak lurched unsteadily to the bedroom where Avinash led him. By now, Shalakak was wholly sozzled. He asked Avinash for cigarettes.

Avinash got a pack and lit his first cigarette.

"Where is the bride?" Shalakak asked.

"Coming, coming," assured Avinash, hoping that Shalakak would fall asleep soon.

It was a cold winter night. Shalakak felt uncomfortable. He got under the quilt. Avinash tucked him in properly, so that he felt cosy.

Shalakak went on smoking steadily, eyes closed, dreaming of his ladylove. Avinash left, promising to send the bride soon.

Some children of the family had gathered outside the room and they were watching the fun from the door and windows.

Suddenly, the cigarette fell from Shalakak's fingers. He had dozed off.

The cigarette fell on the quilt. The quilt started smoking. The room was filled with smoke. Shalakak inhaled the smoke and became unconscious.

After a while, the quilt caught fire. Shalakak felt the burning sensation and started turning and rolling over.

The children started singing:

"Oh, Mister Jackal, you are burning, turn to the left

Turn to the right, turn to the left."

Shalakak would have burnt to death if Avinash had not come and poured several buckets of water on him.

But the imminent danger of premature death destroyed the fumes in his brain. He suddenly felt himself reborn.

He realised that his MBA training had misled him. Life was not only about making money.

Avinash offered him the price of the rice. When he would not take it, he stuffed the notes into his pocket.

Then he took him downstairs, seated him on the mule and gave a stick in his hand.

The mule was fresh after its night's rest. It set off at a brisk trot towards the Jackals' Lair located in Bana Mohalla in downtown Srinagar.

And thus chastened by his adventures, Shalakak lived happily ever after. ■

KASHMIRI LANGUAGE OR JUST A TRANSLATION

C. L. Razdan

Thanks to some of our community well wishers, few days back we had an excellent programme in Pune where fresh KP students of local professional colleges were invited to a fresher meet in our Sabha. The basic purpose of this meet was that these freshers introduce themselves to each other and get connected.

One of their activities was to introduce themselves to the audience and present any item of their choice like dance or song or joke etc of their choice. Only restriction was that they were to introduce themselves in Kashmiri language.

While this activity was going on, I was reminded of our first Prime Minister Pt Jawahar Lal Nehru, who was known for his translating English sentences word by word in Hindi while speaking in Hindi. This was because, in his mind, he would form the sentence in English and then replace the English words of the sentence by equivalent Hindi words. To understand this, suppose he was to say that he was to go to Delhi in Hindi, he would say *mujhe jana hai* Delhi rather than saying *mujhe Delhi Jana hai.*

During the above stated freshers' meet I saw almost all the participants doing exactly that. While introducing themselves they would say *Mye chhu naav xxx Bu chhus paran yyy colleges manj.* Meaning My name is xxx I study in yyy college.

As a spectator, I found something incorrect in both these sentences. My knowledge says that for a KP boy the right sentences should have been *mye maharah chhih xxx vanan, b maharah chhus yyy colligi paran* and for a KM it should have been *mye haz chhih xxx vanan, B haz chhus yyy colligi paran.*

When I was on my way back home, I don't know why, I was suddenly reminded of these sentences and was made to observe great influence of our culture in these two simple sentences. It showed that as a norm we Kashmiris would use word *maharah* or *haz* (both the words used to address a King) while talking to each other. That means we all would treat each other with the kind of respect that only a king would deserve. I suppose Kashmir was the only place on earth where Hindus and Muslims would treat each other with such great respect.

Another interesting feature of our culture that these sentences showed was a kind of humility. Unlike other languages, while introducing ourselves, we would not say my name is so and so. Such language for introduction exhibits some kind of arrogance of the person. Against this we would say – people call me by such and such name. This method of introduction shows the humility that was the trade mark of our culture. While dealing with others we would always show them by our deeds and words that they are superior to us. Yes, while dealing with each other, a KP would always show that he is superior to KM, and KM would acknowledge it with grace. I suppose it is such very parts of our culture that have been responsible for our exceptionally cordial relations between KMs and KPs in the past.

It is sad that against it, now, as I found few month back on net, rather being proud of such culture, present generation from both the communities, condemn each other for being forced to use such respectful words for one other.

I suppose that it was because of this very culture that in 1947, when Kabailis came to loot us, 13,872 KMs sacrificed their lives to save us and our motherland, and today we all KPs are alive and can say with pride that Kashmir is part of India. To appreciate it fully, this figure should be compared with the figure of 872 KPs who lost their lives that time, with the knowledge that it was the KPs who were the target of invaders. KMs had nothing to lose. Logic says they would have been greatly benefitted had they just kept mum or joined them the way they did during our recent exodus.

What a sea of change?

I don't know how and when this train of thoughts took me to many other similar unique features of our culture. I was reminded of our

fights in the valley where we would use our kangris or may be small stones as our weapons. Such fights were called *kani jung* and *kangri jung*. It was never with sticks or lethal weapons. Even our abuses were free from words that would in any way compromise respect of our lady folks. Such language, if at all, was used by fishermen and or low level menial workers, that too among themselves. They would never use such abuses in the presence of elite sections of the society.

I was also reminded of the wisdom behind various customs of our culture like our lady folk using *Dejihor* and men folk using *nariband* and things like that. I was amazed to observe how these simple customs helped us in maintaining stress free society and achieve the status of Bhatta or Pandit that no other community has ever dreamt of attaining outside the valley.

Similarly I was reminded of unsolicited physical help from neighbours especially KM lady folks at the time of KPs weddings. Or for that matter KPs entertaining uninvited poor from neighbourhood, known as *Dudda,* at the time of any big celebration etc

I was also reminded of the ways we would greet each other by saying Namaskar or Adab to elder and elders in turn blessings with those numerous unique and wonderful blessings.

Yes, at the same time I was also reminded of many ills of our culture which I hesitate to even pen down here.

Human mind being what it is, one can't stop it from thinking and I am no exception. During this pilgrimage of my thought I suddenly found myself thinking of a small note that I shared at the first death anniversary of our great social leader Shri Ambar Nath ji Vaishnavi, where I had explained the way I had paid my homage to him by working on his advice for the whole community on the eve of our exodus. In this advice he had said "In Kashmir we were like frogs in a small well making noise of our culture and there was none to appreciate it. Now that we have been thrown out of that well and are spread all over the globe, let us continue making that noise of our beautiful culture, spread it around and make this whole world a Kashmir." To work on this advice I had started saying *Namaskar* with folded hands to all my morning walk friends, followed by our typical blessings to those I could translate in recipient's language. Now it has become a norm for many of these friends to greet me and others in similar manner. I started wondering if we could do something similar with our other appreciable features of our culture.

I started wondering, while we are fighting for our land of Kashmir and preservation of our language, why can't we revive our beautiful culture by spreading it by way of adopting in our daily life - and enjoy our Kashmir while being away from it.

Those of our elders who left the valley much before us, and are being called *prain kashir,* have done exactly that. They have preserved their culture such that we can learn a thing or two from them from them. Beauty is that this is one step of theirs that has earned them a big name from outside and within. I see no reason why we cannot do the same. After all it is in our own interest.

Thanks to the organizers of this event, these thoughts took me back to those beautiful days in Kashmir of early fifties and our rich culture of that time. They were so charming and fascinating that I wished these thoughts just do not leave my mind till I succeed in reviving them, so that I could share them with my children and, like me, make them feel proud of it.

With these thoughts all over my mind, suddenly I found myself in front of my home putting the engine of my car off, and in fit of big laughter. I just could not stop from laughing at myself. I realized what a foolish thing I was dreaming about. I asked myself if there is anybody who is bothered about it? Our present day youth do not even know about these things and the elders are too busy enjoying their newly acquired wealth and the freedom from KMs – absolutely disinterested in the future of our community. Even if I succeed in my mission, who is there to appreciate it except very few oldies like me? With such conclusion and a very heavy heart I was ultimately forced to forget about these thoughts and recognise that the dreams are dreams only- not a reality. Why to pursue them. ■

NAAD EDUCATION FOLIO

Compiled and composed by Vijay Kashkari



Counselling Management Aptitude Test (MAT) 2014 in the month of February

The All India Management Association (AIMA) has announced the examination schedule for the next Management Aptitude Test (MAT) 2014 in the month of February. Based on a valid MAT score you can apply to over six hundred institutes across India. Paper based Test will be conducted on 2 February, 2014 (Sunday) and Computer based test will be conducted on 8 February, 2014 (Saturday)

MAT is an objective type test which follows the multiple choice answers pattern. The test has five sections which includes language comprehension, mathematical skills, data analysis and sufficiency, intelligence and critical reasoning, and Indian and global environment. Each section contains 40 questions each. Visit the MAT exam pattern page to know more.

JEE Main 2014 Preparation Tips and Tricks

Each year nearly 14 lakh candidates attempt JEE Main and out of those, less than half make it to the merit list. After passing out of school, students face dilemma over preparation of the JEE Main to score better and get a seat allotted in the institute of their desire. Here are some tips and tricks which will really benefit candidates seeking to crack JEE Main 2014 with flying colours: The very first step after ensuring eligibility criteria is to check the examination syllabus thoroughly. Syllabus tells about a great deal of information on all the topics on which the questions would be formed in the exam. It will help them to know all the exam relevant topics.

On reading the syllabus, candidates can devise a strategy based on the subjects they find easy and difficult. You can plan study hours and schedule according to the subjects with prioritizing tough ones.

Do not burden yourself with books! Go with the best, most referenced and most trusted ones. Else, you would find yourself in information overload.

It is highly recommended that you solve as many mock papers, sample papers as you can find. It provides familiarity with the exam and makes you confident in the main exam.

Never ever start with easy subjects first! This may create a panic when the exam date would be near and you won't have much time to understand tough topics comprehensively. Creating a balance between easy and tough subjects is always recommended since it provides mental relaxation when you're too much stressed after long tedious studying.

Discuss! Visit a friend or call him over for group studying and understanding topics together. You may benefit from teaching the topics he/she finds difficult and you're expert at. The process can be carried on *vice versa*. But hush! No gossips at all! Exam is nearing!

Understanding basic fundamentals must be a priority always otherwise you won't be able to understand anything at all at the advanced level! Without knowing and grasping trigonometric formulas, how are you supposed to carry on lengthy solutions!

No calculator is allowed in the exam, remember? So, practice manual calculations! Don't worry even if it takes time since it's important to give right answers than many answers. And most importantly, do not panic EVER!

Do not begin with new topics when there are just weeks left before the exam. It is rather suggested to revise them and toughen the concepts.

JEE Main 2014 Exam would also have negative marking for wrong answers so do not

try to play foolish and attempt only those questions of which you are sure of.

Remember, do not think negative and just stay calm and focused. Preparation is also about the mental fitness and rigidity. Think positive and prepare with determination.

Courtesy: Shubham Sharma

ADMISSION ALERT

AFMC announces MBBS admissions through AIPMT 2014

Armed Forces Medical College (AFMC) has announced that its MBBS admission for 2014 will be based on the All India Pre Medical Test - AIPMT 2014. Medical aspirants for an MBBS seat in AFMC must ensure that they register to appear for AIPMT 2014 being conducted by the Central Board of Secondary Education (CBSE) on 4 May, 2014 (Sunday) in India and abroad.

Apart for AIPMT 2014 test, applicants must also apply separately to AFMC. The medical institute is expected to announce its application details soon

BITSAT 2014 Result to Be Used By NIIT University

Various private institutes are approaching BITS to allow them to use the Result of BITSAT 2014 for admissions into undergraduate programs to their respective seats. NIIT University will be admiting candidates using BITSAT 2014 Score.The last date to fill the BITSAT 2014 Online Application is 15 February 2014.

BVP CET 2014 Exam Date Declared

According to the latest notification, Bharati Vidyapeeth University Common Entrance Test 2014 would be held on 25 May 2014. The University will conduct B.Tech examination in offline mode. To apply for the BVP CET 2014, candidates are required to fill the BVPCET 2014 Application Form which can be filled in online as well as offline mode. The last date to apply is 15 May 2014. BVP CET 2014 will be held on 25 May 2014 and Counselling on 26 June to 4 July 2014

GGS IPU CET 2014 Exam Dates Declared

IPU CET 2014 Examination tentative dates for admissions into engineering undergraduate courses are available on its official website. Last date to fill the IPU CET 2014 Application Form is 10 April 2014 up to 4:00 pm, Thursday, IPU CET 2014 proposed date is 18 May 2014, Sunday, Candidates interested to pursue engineering courses in the university have to qualify the IPU CET 2014

Education News Bytes

JEE Main and JEE Advanced to Merge in 2015

The HRD Ministry, Govt. of India has decided to merge JEE Main and JEE Advanced from 2015. Admissions into IITs and ISM will now be made via a single entrance examination which will dissolve JEE Main and JEE Advanced altogether. From 2015 onwards, there will be just one single tier examination to admit candidates into IITs, ISM, NITs, IIITs and other CFTIs as well as SFTIs. Following the decision of new admission format, all the engineering colleges are required to conduct common counselling for candidates in 2014, as per the government decision.

Two New Campuses in Haryana by IIT Delhi

As per report, IIT Delhi might open two new campuses in the state of Haryana in the districts of Jhajjar and Sonepat. In the new campuses, IIT Delhi might offer courses in Master of Business Administration (MBA) and B.Tech (Chemical Engineering).

The Sonepat campus will have executive MBA programs exclusively. The Jhajjar campus will be placed around AIIMS (All India Institute of Medical Sciences) campus. It shall collaborate with AIIMS to provide services in fields of Biological Science, Pharmacology and Chemical Engineering.

JEE Main 2014 – Class XI, XII Marks To Be Considered for AP Candidates

In JEE Main 2014, class XI and class XII marks would be considered for candidates belonging to the state of Andhra Pradesh. Normalization method is the merit selection scheme used by JEE admissions board which will consider 60% of performance from JEE Main 2014 and 40% from class XII. In the state of Andhra Pradesh, class XI and XII are collectively referred as board exams.

More States to adopt JEE Main in 2015

More states are adopting Joint Entrance Examination (JEE), formerly known as All India Engineering Entrance Examination (AIEEE). From this year onwards, JEE Main 2014 is adopted by Maharashtra, Odisha and Madhya Pradesh who scrapped their own state entrance exams *viz.* MT CET 2014, OJEE 2014 and MP PET 2014 respectively. JEE Main was already adopted by Gujarat, Uttarakhand and Haryana in 2013 for engineering undergraduate admissions.

Haryana to have Nuclear University

A Nuclear University will be set up in Haryana soon at a cost of Rs 2,200 crore, Chief Minister Bhupinder Singh Hooda has announced.

Odisha to get Research University for Technical Education

As part of the Union government's flagship programme that plans to revamp higher education in India, the Odisha government is planning to establish a research university for technical and professional education in the state. The proposed varsity would offer M.Tech and doctoral courses.

Online JEE Main 2014 Students to Get Question Paper

Those candidates who are giving the online JEE Main 2014 paper will be able to get the question papers with answer marked on it after the exam is over. As per the decision taken by CBSE, candidates will be emailed the question paper to the IDs given by them at the time of filling JEE Main 2014 Application Form.

The candidates who have opted for JEE Main 2014 offline mode will get to keep the question paper immediately after the exam is over.

Scholarships in India

Imperial College London

The Imperial College India Foundation Scholarships will offer two fully funded Master's Scholarships, as well as one full PhD scholarship for Indian nationals residing in India. Eligibility: Applicants will be assessed on both academic merit and financial need, and priority will be given to students who have not already completed a degree at a higher education institution outside India. The total value of each of the full scholarships per year is £40k. The scholarships cover full cost of (overseas) tuition fees, maintenance allowance, some additional costs and an airfare to India. This includes: Maintenance allowance equal to Imperial's minimum stipend allowance in any given year.

All scholarships will be available to applicants for study in the Faculty of Natural Sciences, the Faculty of Engineering and Imperial College Business School.

Deadline: March 14, 2014. Check out:

www.imperial.ac.uk/international/prospective/newscholarships/icifscholarships

Aga Khan Foundation International scholarship

The Aga Khan Foundation provides a limited number of scholarships each year for postgraduate studies to outstanding students from developing countries that have no other means of financing their studies. The foundation offers international scholarship for postgraduate study to students of several countries including India to study in their home countries. Study subjects are, Architecture, Health, Civil Society, Planning & Building, Culture, Rural Development, Economic Development, Humanitarian Assistance, Education and Music. Preference is given to students under 30 years of age. Scholarships are awarded on a 50 per cent grant and 50 per cent loan basis through a competitive application process once a year in June or July. The Foundation assists students with tuition fees and living expenses only.

Selection criteria is excellent academic records and genuine financial need.

Students may obtain application forms from from AKF offices or Aga Khan Education Services/Boards. Last date is March 31, 2014. Check out at www.akdn.org

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TEST YOUR KNOWLEDGE

C L Kaul*

Kashmir Shaivism (Part – 15)

1.0 True or False

a) Swami Ram was born in the year 1853 AD. (T/F)

b) His father's name was Pandit Sukhdev and mother's name Smt. Vanmali. (T/F)

c) By profession Swami Ram was a priest. (T/F)

d) Swami Ram in his earlier days learnt *Karam Kand* and *Jyotish Vidya.* (T/F)

e) Swami Ram was a bachelor all through his life. (T/F)

2.0 Fill in the blanks

a) Swami Ram was drawn to spirituality by his uncle......

b) Swami Ram initially learnt *Shaiva Shastras* from......

c) Subsequently Swami Ram learnt *Shaiva Shastras* from.......

d) Swami Ram's *Guru* was....

e) After Swami Ram lost his wife and son, he stayed for sometime with....., a devotee.

(Pandit Dayaram Ganz, Pandit Ishwar Sahib, Pandit Lalaji Kokroo, Pandit Manas Ram Monga, Pandit Sudamaji Miskeen,)

3.0 Match the following (In respect of Swami Ram)

Aspect: a) Place where he was born, b) Place where he performed yogic practices during his initial years, c) Place where he performed intense Yogic practices, d) Place of the shrine (Mangaleshwar Bhairava Asthapana, Srinagar), which he used to visit frequently, e) Place where he stayed, after losing his wife and son, with a devotee.

Correspondence: Chinkral Mohalla, Fateh Kadal, Malapora, Namchibal, Residence

4.0 Name the following (from among devotees / disciples of Swami Ram)

a) One who became his Chief disciple, b) One under who's care, he put Swami Lakshman Joo as a child, c) One who provided him place for performing intense Yogic practices, d) One who, after the *Nirvana* of his Chief disciple, looked after the affairs of his Ashram at Fateh Kadal, e) One of his disciples in whose name an Ashram was established at Karan Nagar.

5.0 Find the odd man out (with respect to Swami Ram)

a) i) Shri Rama Shaiva Ashram, Naseeb Nagar, Jammu; ii) Shri Rama Shaiva (Trika) Ashram, Gole Gujral, Jammu; iii) Shri Rama Shaiva (Trika) Ashram, Fateh Kadal, Srinagar; iv) Swami Vidyadhar Shaiva Ashram, Karan Nagar, Srinagar; b) i) Swami Govind Kaul Jalali, ii) Swami Mahadev Kak, iii) Swami Mahtab Kak, iv) Swami Vidyadhar

6.0 Give word meaning (in English)

a) Bauddha Ajnana, b) *Bauddha Jnana,* c) *Paurusha Ajnana,* d) *Paurusha Jnana, e) Shishya*

Please see Answers in the next issue.

Answers to the questions of Kashmir Shaivism (Part – 14)

1.0 F, T, T, F, T; **2.0** a) three, b) sixteen, c) five, d) seven, e) twenty two; **3.0** a) Swami Mahtab Kak, b) Pandit Maheshvar Nath Razdan, c) *Janam Divas,* d) *Mahasamadhi Divas,* e) Acharya Rameshvar Jha; **4.0** a) Dr. Karan Singh, b) John Hughes, c) JN Kaul 'Kamal', d) Paul Reps, e) Paramhans Mishra; **5.0** a) Maharishi Mahesh Yogi (met Swamiji at Srinagar, all others Swamiji met outside the Valley), b) Meher Baba (couldn't meet Swamiji, all others met Swamiji at Srinagar), c) Gopinath Kaviraj (Swamiji met him at Varanasi, all others met Swamiji at Srinagar); **6.0** a) non-violence, b) truthfulness, c) non-stealing, d) non-hoarding, e) celibacy.

* Author of 'Encyclopedia of Kashmiri Pandit Culture and Heritage'

They Alone Live Who Live For Others

KMECT PROVING TO BE A TREND SETTER

Prelude

Kashmiri Medical Emergency & Charitable Trust (KMECT) came into existence about four years ago to cater to the sudden medical emergencies faced by KP community members who are unable to cope with the huge expenditure on treatment of critical cases in hospitals across the country. Ever since its inception, the Trust's activities started multiplying with the increasing number of patients being enrolled vis-a-vis the liberal support of the generous contributors from all over the globe. Eventually, scores of deserving patients have already benefited from the prompt financial assistance provided by KMECT thereby saving many precious lives.

A Unique Gesture

Er. Jatinder Kaw, a dedicated community activist working with KMECT Team, performed the marriage ceremony of his beloved daughter, Neha, on Nov 28, 2013 at Noida. In the invitation cards sent to his relations and friends, he had included a flyer requesting his guests that while he and his wife were not inclined to accept any gifts in cash or kind on this occasion but they would instead welcome cheques of any amount in favour of Kashmiri Medical Emergency & Charitable Trust (KMECT) for help to the needy KP patients. This unconventional method of seeking blessings for the couple evoked a heart warming response.

On December 10, 2013 Jatinder Kaw wrote:

With the grace of Mata Jagatamba, blessings of our Guru Ji and wishes of you all, Neha's marriage went nicely despite my apprehensions and concern about Nimi's health problems and trauma during the last more than seven months which she went through.

In our endeavour to garner support for KMECT and serve our community brethren suffering from medical emergencies, I just gave a trial to seek support from invited honourable guests by expressing not to accept gifts in any form and, attached a flyer to the marriage card with an appeal to contribute for the KMECT fund if one wished to do so.

This diminutive effort has borne some fruit and I want to share with you all that in this acceptable gift form, we have got the contribution to the tune of Rs. 1,45,000/- (Cheques for Rs. 1,08,506 and cash 36,594/-) for KMECT Corpus Fund, which have since been deposited in the KMECT account.

Team KMECT Chairman Sqn Ldr B L Sadhu appreciated Jatinder Kaw's ennobling step and wrote back to him as under:

God's Blessings and the good wishes of your near and dear ones were with you for more than successful culmination of Neha's marriage despite the dreadful events of dear Nimmiji's health which, ostensibly, preceded the celebrations. We all have to thank God Almighty for it.

I must also congratulate you for the novel idea and the monumental effort (not 'diminutive effort' as mentioned by you) of raising the funds to the tune of Rs. 1,45,000.00 for KMECT which otherwise were legitimately meant for you as *Shagan.*

Here, I am reminded of Master Neil Bhan, now a medical student in US, who asked all his friends and relatives not to bring any gifts nor even the bouquets on the occasion of his brilliant success in the Higher Standard Exam but instead get whatever little cash they can, to raise the funds for KMECT. In doing so, he collected Rs 1,75,000.00 which he graciously added to our Corpus Fund.

I want to request my friends across the globe to take a leaf from the above two examples - do whatever you want to do, spend as much as you can on the ostentatious and high flown marriages and other celebrations. But at the same time let us think of those who live in penury, who are unable to meet the requirements of their children's education, who are found wanting to meet the expenses on the treatment of their illness, who cannot afford to marry their

daughters, so on and so forth. And for this, let each one of us develop in us the prowess of *Daatre Shakhti*, set apart a small portion of our earnings and contribute for the emergent requirements of the less privileged class. This way we can synthesize the haves and the have-nots with a remarkable finesse and will thus be blessed.

We have, at the moment, about 15 patients in line for treatment of life threatening diseases requiring huge amount of funds for their treatment. While we try our best to give them the interim relief, the depleted balance in our KMECT Corpus does not allow us to meet their full expenditure on their surgeries etc. It is in this background that we implore upon all the well wishers of the community to come forward and contribute whatever they can, to ameliorate the distressing condition of our brethren, keeping in mind that:

"The life is too short,
the vanities of world are transient,
but they alone live
who live for others,
the rest are more dead than alive"

Dr K. L. Chowdhury from Jammu said:

Dear Jatinder, Well, this is a real trailblazing deed. You deserve our compliments, nay, adulation. It is admirable that KMECT is so dear to your heart that in spite of what you went through with your wife's illness, and in spite of the stresses and strains that must have gone with the wedding of your daughter, you hit on this innovative idea of expanding the scope and reach of KMECT. I am sure many others will take their cue from your example. My special felicitations.

* * *

It will not be out of place to mention that just before the marriage ceremony of his daughter, Jatinder Kaw had celebrated the Silver Jubilee of his marriage ceremony as a low key affair and had, instead, donated Rs 11,000/- to KMECT, thus upholding the image of "Service Before Self".

From the perusal of the mails received from a vast array of community members across the globe, one could assess the extent of applause and appreciation of the unique gesture shown by Jatinderji. This has naturally set a trend for galvanizing the funds on such occasions which are ultimately meant for the benefit of the less privileged members of the community.

Earlier, it was Shri Deepak Thusu from Canada who had last year put a flyer with the invitation card on the marriage ceremony of his daughter in Pune, requesting the invitees to donate the Shagan directly to KMECT.

The Trend Setters

The classic gesture of a 17-year old Neil Bhan raising money from his relatives and friends on his graduation in Std XII and getting admission in medical stream at Austin in USA, caused a cascading effect. This infused a new spirit in the rank and file of the community with Deepak Thusu, Jatinder Kaw and many more following suit.

This new trend was also set in motion by Sanjay Dulloo at Sydney, by raising sizeable amount of funds for KMECT through a musical concert, followed by Harmukh Cricket Club in Chandigarh and Cricket Club in Gurgaon playing League matches year after year and donating Rs 10,000/- each per month for the cause.

The latest news is from Bangalore where some young professionals organised a Musical Event and Kashmiri Food Festival on Feb 02 and the proceeds therefrom are being sent to KMECT.

The sterling services of Parmahans Yogananda Trust, Ahmedabad with its Managing Trustee Shri S. K. Khazanchi, being rendered to the KP community in general and other communities in Gujarat are worth mention in this context. They have been regularly contributing an amount of Rs 10,000/- (which they have now increased to Rs 15,000/-) to KMECT every month.

To crown it all and to catalyze the pitch for support to the medical emergencies of the less privileged segment of our community, KOA US has, of late, decided to work conjointly with KMECT and finance the deserving patients. They have raised a sum of US Dollar 33000 and sent $ 6000 so far to the Chemist at Chandigarh, for purchase of six Herceptine injections, each costing Rs 55,000/-) for a cancer patient Ms Sunita Tikoo.

Concurrently, KOA Canada also raised funds equivalent to Rs. six lakhs and sent it to the

KMECT.

Apart from the above, there are scores of philanthropists and well wishers of the community residing across the globe, who have been contributing to the cause on a regular basis thus enabling KMECT to reach out to the most deserving poor and the needy in times of grave medical emergencies.

Conclusion

Today our Community can rightly boast of the services of an NGO like KMECT manned by a group of well knit, dedicated, honest and illustrious activists backed by a Panel of reputed Doctors and a Panel of Eminent Advisers. The hallmark of their success is the accountability and transparency which they have maintained right from the inception and it is a tribute to KMECT that till now nobody has raised a finger against it. **Its success, of course, lies mainly in having a sound financial back up and for this each one of us has to be a part of it and keep on contributing our mite, in big or small measure, to KMECT. Please remember all contributions to KMECT are exempt from Income Tax under IT Act section 80G.**

- A feature co-ordinated by A. N. Kaul Sahib

[With inputs from B. L. Sadhu, Maharaj Pajan, Jatinder Kaw, Sunil Thusoo and mails received from time to time]

Contributions can be sent through RTGS/ NEFT transfer into KMECT A/c as under:-
Bank : Corporation Bank, Mayur Vihar Phase-I Extension, New Delhi 110 091
Beneficiary Name: Kashmiri Medical Emergency & Charitable Trust
Account No: 054600301100016
IFSC/RTGS Code: CORP0000546

In case of Cheques/Demand drafts, the same are to be sent to:
Jatinder Kaw, Plot No: E-15, Flat no: 16-C, Shatabdi Vihar, Sector-61, Noida (U.P.) - 201307, India. Mob: (+91) 9810134829
The contributors in Jammu can hand over to Sunil K. Thusu, H. No. 47, Lane no 2, Shyam Vihar, Opp Dir. of Agriculture, Talab Tilloo, Jammu-180001, Mob: 9419103744/ 9697510520. or Sanjay Dhar -Mob 9419188304.

OBITUARY

Smt. Jaya Kaul



Shrimati Jaya Kaul passed away peacefully on January 5, 2014, at her residence at Sainik Vihar, Rani Bagh, Delhi. She was the daughter of Smt. Dhanwati and Professor Prem Nath Qazi.

Jaya Ji was the wife of Late Air Commodore M. N. Kaul, who retired as Director, Education, Air Headquarters, the highest rank then, in the Education Branch of the Indian Air Force.

They were ardent followers of the Ramakrishna Order since early 1950s. We shall always remember them as warm hearted, caring and noble couple.

Jayaji was a self reliant, pious and religious person. Affectionate to the core, she had no ego or malice; she kept in touch with her near and dear ones. Their welfare was of immense value to her.

Family -

Promila Kaul, wife of Late Ravi Kaul

Suman and Brigadier, Subodh Kaul (Retd.)

Grand Children

Payal, Pawan, Shraddha, Shrawan

Qazi and Kaul Parivaar

Mob: 9971486959, 9971187507

STOP PRESS

We deeply regret to announce the sad demise of Smt. Sheela Raina, wife of Shri P. K. Raina (Rajendar Nagar, Sahibabad, Mob: 9810042512) in the early hours of February 2, 2014, after a very brief illness.

Heartfelt condolences to Raina Sahib and family from AIKS.



AIKS Matrimonial Service

AIKS MATRIMONIAL SERVICE

■ Suitable alliance invited for our daughter, born 13 June, 1987 at 1/02 a.m. at Srinagar, slightly mangalik. Height 167 cm. She is BE(IT), MBA(IT), presently working in MNC at Bangalore. Interested parties may send details to vijaykseru@gmail.com, or contact Vijay Seru 09374156011. Family well settled in Surat – Gujarat.

■ Suitable alliance invited for our son, born July, 1983 at Srinagar (5.22PM), Height 176 Cms. MBA (Regular) with dual specialisation in Finance & Marketing from a reputed University. Currently working in a responsible position at Jaipur as Business Development Manager in an IT Company. Six figure salary PA. Interested may contact with Tekni and Kulawali on pamposhkesar@rediffmail.com Mob: 9418094544, 9418020426.

■ Matrimonial alliance invited for a brilliant, handsome KP boy (DOB: 04-February-1977; 12:12 pm at Srinagar; height-172 cms), Ph.D. in Zoology, working as assistant professor in Zoology at a reputed university. No demands. Girl's merits only consideration. Contact for full details at matrimonysrinagar@gmail.com or call on 09417834032.

■ "Suitable alliance invited for my son, Vishant Saraf, born at Srinagar on 19th Dec.1985 at 4.43pm, presently working in Hotel J. W. Marriott at Chandigarh and likely to join Hotel Westin, Gurgoan, shortly, as Astt. Manager. (House keeping-Room Division) Educational qualification: Degree in Hotel Management from IHM and MBA in HR and Business Management (IMT Ghaziabad) Height 172 cms. For bio-data and Tekni, please contact on e-mail visaraf2002@gmail.com or cell no. 9780026162, 0172-2673731 or postal address: Vijay saraf, 3074 SBI Officers Society, Sector 49 D, Chandigarh".

■ Suitable alliance invited for our son, tall and fair, born at Srinagar on 8th July, 1983 (5.22PM), Height 176 Cms. MBA in Finance & Marketing from a reputed University. Working in an IT company at Jaipur. Six figure salary PA. Originally resident of Srinagar. Interested may contact with Tekni and Kulawali on Emails: vkaul2002@yahoo.co.in, kkoulin2003@yahoo.com. Mob: 9418020426, 9418094544.

■ Suitable alliance is invited for Mr. Ishan Bhat, B.E and MBA, Born on 14th of March 1984. Working as Business Development Executive in a MNC (Plobal Tech.) and presently posted at Pune. For Tekni and Bio-Data pl. contact Shri Chand Krishan Bhat (Manager State Bank of India Jaipur) on 09950048978 or at their house no. 189-B, Vaibhav Vihar, Near Patrakar Colony Mansarowar Jaipur (Own House). The family is actually resident of New Colony Sopore Kashmir.

■ Seeking matrimonial alliance for 1983 born, 5 ft 3 inch, MBA finance working with leading bank as Manager, location Gurgaon. Interested may revert with tekni & biodata on ravinder.koul@gmail.com or Mobile No. +91-9953088818

Alliance invited for KP Boy born 1982 in Kashmir. Doing job in Delhi. For tekni & kulawali plz contact, Rakesh Zaroo, Vodafone Spacetel Ltd., Mob: 9796-218-632.

■ A suitable match required for a KP girl, 5' 7", born Dec 13, 1987, currently pursuing MD in Paediatrics from GB Pant Hospital, Srinagar (first year). Accomplished MBBS from GMC, Jammu. Pl contact Shri Chaman Lal Kaul, Phone 0199271711, Cell No. 09419216768.

■ Seeking matrimonial alliance for myself (Ravi Mattoo). Born 29 Dec, 1976, 06: 30:00 hrs at Srinagar (Badyar Bala). Working as a Program Mgr with Network solution Pvt. Ltd (An IBM Company) at Pune. Interested may touch base via Email:rkmworld@rediffmail.com.

■ Suitable alliance is invited for my daughters (1) working as a lecturer in a degree college in Jammu, having educational qualification MCA & pursuing M.Tech through Lovely University, D.O.B - 28-7-1982 (4.10 a.m.), height 5' 6". Ready

to work outside J&K after marriage. (2) Running a coaching centre at Jammu, qualification B.Sc. B.Ed, M.B.A pursuing M.A Sociology, height 5' 5", D.O.B -14-7-1983 (7A.M). Applied for Govt. job under migrant quota in Kashmir. Resident of Loke Bhavan, Anantnag before migration, at present living at Jammu. Email Address: snbhatveer@gmail.com, Phone no: 0191-2504435, Mob: 962206951

■ Suitable alliance invited for our son, born Srinagar 26th April, 1986 at 12.15 p.m., 5' 10", B.E (Electrical), MBA (Mktg.), presently working in an advertising (MNC) company at Gurgaon. Parents settled in Chandigarh H. No. 5521, Sec – 38, West. Interested may please contact at Mobile Nos: 09779005155, 09417005155, 0172-2625764, 0172-2771506, 0172-4625521. or mail at mujoo.vijay@gmail.com.

■ Alliance is invited for Ashish Bhan born on 21 Oct. 1985 at 12:12 noon in Srinagar. Height 5' 11" Schooling from DPS R K Puram, LLM (UCL) London and Diploma in Corp-Governance, London School of Economics. He is a practicing Advocate of the Supreme Court and is Sr. Associate with TRILEGAL, an International Law firm.

He is the son of Shri Ashok Bhan, Sr. Advocate, Supreme Court of India.

Contact Details :- Mob No 91-9811866835, Email *ashokbhan@rediffmail.com*

■ Matrimonial Alliance invited for our sweet-natured, Convent educated daughter Ht 166 inch BE (I.T) MBA (Regular) Business School University Jammu, working as Assistant Manager (H.R) in MNC at Hyderabad. Contact Er Ashok Tikoo, 49/1 Vivek Vihar (opposite Soap Factory) Paloura Jammu 181121. Email a.tikoo@yahoo.com 01912531762, 9419134681, 9419107183

■ Suitable alliance invited for my son, born 24th July 1986 at Delhi, height 186 cms., MBA from Boston, U.S.A. Self employed in family business having govt. recognised export houses, corporate office at

C-153, Sector-63, Noida. Interested may kindly contact for *tekni/kulawali* through email : *arunkwattal@gmail.com* / *kuldeep_wattal@yahoo.*com or call 9811058696, 9811054228

■ Suitable alliance is invited for our Daughter-fair, good looking, born on 24th July 1983, completed her M.B.B.S from Govt. Medical College in Maharashtra in 2009 and presently working in a private hospital in NCR. Interested may contact on below mentioned nos. :- 09419103332, 9469552005, 0191-2555977 or *ashima_tiku@yahoo.com.*

■ Suitable alliance invited for my daughter, born on 28th September, 1985 at 1:26 a.m. New Delhi. 5' 4.5" tall, MSc (Biotech) from Delhi; M.Res. from U.K. and is likely to submit Thesis (PhD) (Genes, DNA. RNA) in October 2013 to U.K. University. She is also proficient in computer programming. She is in U.K. from the last four years and getting scholarship from U.K. Govt. Interested may contact E-mail: *dharpran9@gmail.com; d.rita55@gmail.com.* Tel 22720017; 22728810; 43107836; 9811107227; 9871144736.

■ Alliance is invited for a handsome and blessed with high human values, only son, born on 3rd September 1985 at 2.25 p.m at Srinagar Kashmir. Height 170 cms, B.E Mechanical, working as Assistant Manager in Shree Ram Pistons and Rings Ltd. Gaziabad. Own flat at Faridabad. Interested may contact for tekni/ kulawali at email:- *tikoo.bk01@gmail.com*, or mobile no. 09999131654, 09811350503, also at Jammu 0191-2504559.

■ Suitable alliance invited for our son, Vipin Bhat, born on 27.10.1986, height 5.6 ft. having passed B. Tech in Electronics and telecommunication and presently working as Networking Engineer in an MNC i.e Sungard and is posted at Aundh Pune. Family actually from Village Nagam of Tehsil Chadoora, District Badgam and presently residing at House no. 1, Basant Nagar Ext. Janipur, Jammu. For other details, *Tekni* and *kulawali*, Pl. contact B.K.Bhat at 09419210744 or 9469259444.

■ I am searching a well cultured KP boy for my daughter (DOB 15th Sept,1985), height 5'. 5", done MBA in HR from Punjab Technical University, PGDBM from Jammu University, BSc from Jammu University. One Year Diploma in Computer Application. Working in a Private School in Jammu. Originally resident of Kupwara Kashmir. Interested may please contact A K Raina with *Tekni* and Bio- data at following ; Contact on:- *autarkraina@gmail.com*, or :- +91-9796495830 (Jammu), +91-9419377514 (Jammu), +91-9899319303(Gurgaon)

■ Alliance sought for my son Rakesh, DOB 25th Sept. 1979, Height 6ft, qualification BE (Mech) DCA. Doing his own business and citizen of USA., If interested contact Ashok Koul on 8295975854/9896352270 or email *ashokkoul57@gmail.com*



OBITUARIES

With profound grief, we would like to inform that our revered father, **Shri M.L. Shakdher**, resident of D-43, Pamposh Enclave, left for his heavenly abode on December 30, 2013. May his soul rest in peace!

We would like to express our sincere thanks to all our well wishers whose presence in our midst during this hour of grief has brought us immense solace.

Grief Stricken:-

Chandra Kanta Shakdher	-	Wife
Anil & Sunita Shakdher	-	Son & Daughter-in-law
Sanjay & Anisha Shakdher	-	Son & Daughter-in-law
Smriti & Rishi Kaul	-	Granddaughter & Grandson in law
Aakriti & Arjun Shakdher	-	Grandchildren
P. N. Shakdher & Chandra Shakdher	-	Brother & Sister in Law
Veena Dhar & PN Dhar	-	Sister and Brother in Law
Sheela Shakdher	-	Sister in Law
G. L. Shakdher & Shakuntla Shakdher	-	Brother & Sister in Law

Samasth Shakdher & Tiku Parivaar



Smt. Somawati Razdan
04-02-2014

IN LOVING MEMORY OF

Smt. Somawati Razdan

It has been six years since you silently left us for heavenly abode. Our Eyes, Hearts and Soul look for you. We cherish your Unselfish Values, Simplicity, Love, affection and memories, which will remain a source of inspiration for us ever.

Deeply missed and fondly remembered by:

Tosha and D. P. Ganju	-	Daughter and Son-in-Law
T. K. and Sarla Razdan	-	Son and Daughter-in-Law
Bansi and Surja Razdan	-	Son and Daughter-in-Law
R. K. and Urmila Razdan	-	Son and Daughter-in-Law
Vijay and Meera Razdan	-	Son and Daughter-in-Law

Grand Children

Rachna and Arun Kaul	Nitin and Seema Ganju
Somesh and Shalini Razdan	Shivani and Naveen Sapru

Rohit, Sameeksha, Vidushi, Arunima, Anika, Nipun, Neil, Eshani

29-D, R-Block, Dilshad Garden, Delhi - 110095

RESPECTFUL REMEMBRANCE ON TENTH DEATH ANNIVERSARY



Dr. A. N. Kaul Adalati (Dec.25 1919- Feb 5, 2004)



Smt. Kamla Kaul Adalati (July 1923- Feb.5, 2004)

Ten years have passed since both of you departed for your eternal abode leaving us shocked and bewildered. Dr. Amarnath Kaul Adalati, renowned Educationist & Educational Administrator and his gracious wife, Smt Kamla Kaul D/o Late Pt. Sat Lal Sadhu (Bana Mohalla, Srinagar) passed away on Feb 5, 2004, following a car accident while on their way from Gwalior to Delhi. Deeply devoted to each other for more than six decades, they did not part from each other even in death.

Son of late Pt. Bishamber Nath Kaul Adalati (Batyar, Alikadal, Srinagar), Dr. Adalati, by sheer hard work, commitment, dedication and systematic educational pursuits, made a name for himself in the educational firmament of M.P. where he had settled down in the early fifties. Starting his career as a Lecturer in Education, he rose to occupy covetous positions in the State, culminating in his appointment as Secretary, M.P. Board of Secondary Education. Author of several books, he also functioned as Dean, Faculty of Education, and later, as acting Vice Chancellor of the Jiwaji University, Gwalior. After retirement, he was appointed as Director, Correspondence Courses and Continuing Education, University of Bhopal.

Dr. Adalati, along with Kamla ji, showered abundant love and affection on one and all and zealously guarded the dignity and traditions of the Adalati clan. They also preserved and promoted the Kashmiri Pandit culture, traditions and language not only within their closely knit family but also among the Kashmiri community in Bhopal and Gwalior which revered them as fatherly and motherly icons, respectively. As President of Kashmiri Samaj Gwalior for a number of years, Dr. Adalati played a notable role in helping the migrant community to settle down and stand on their own feet in the post 1990 Diaspora. We stand committed to live by the values and ideas that they have bequeathed to us and count on their blessings from the Heavens above.

May the noble souls of departed rest in peace!

Fondly remembered by:

Sons & Daughters-in-law
Dr. O. N. Kaul & Dr. Ratna Kaul
Sanjay & Neeta Kaul
Anil & Anjali Kaul
Daughter & Son-in-law
Dr. Usha & Er. Rattan Raina
Grand Children
Dr. Neeraj & Dr. Seema Kaul
Dr. Shweta & Dr. Birendra
Neeti & Deepak Kaul (Karihaloo)
Amit & Aniya Raina,
Aditya & Ankit Kaul

Sisters & Brothers-in-law
Jaikishori Dhar
A. N. Kaul Sahib
Santosh & B.N.Dhar(Patel)
Brother's Family
Susheela Kaul
Ashish & Bharati Kaul

In-laws
Smt. Somawati Kaw
Brij Nath Sadhu
Kishni Sadhu
Rita & R. K. Sadhu
Shanta & J. L. Kothidar
Lakshmi & R.L. Munshi
Raj & M. K. Kaw
Dr. Saroj & Dr. P. K. Kaw
Asha & Dev Swaroop

Great Grand Children
Varun & Vansh, Satvik, Shloka, Himaank & Bunny, Ayaana, Arya

Address
Dr. Kaul Hospital & Research Centre, Naya Bazar,Gwalior -474009
Ph.-:0751-401111, 2323331 Mobile-: 9826253331, 9425109900
E-mail- dockaulhospital@yahoo.in

MASVAR & VAHARVAR
12th & 13th February 2014



Smt. Usha Tikoo (Guddi)
(Sept. 6, 1957 – Feb. 25, 2013)

Today on your first Death Anniversary we all remember you with love, pride and gratitude. You were an ideal wife and an affectionate mother. A lady gifted with Grace, Courage, Humility and ever smiling face. God broke our hearts to prove He only takes away the best. We miss you in every moment of our lives. Despite your physical absence, we feel your presence all around us.

We pray to God give peace to your noble soul and keep your thoughts alive in our hearts.

Deeply missed and remembered by:

Mahalaxmi Tikoo	-	Mother-in-law
Ashok Kumar Tikoo	-	Brother-in-law
B. K. Tikoo	-	Husband
Sheetal and Amit Malla	-	Daughter & Son-in-law
Cheitan Tikoo	-	Son
Kuldeep and Sunita Moza	-	Brother-in-law & Sister-in-law
Kishor and Manorma	-	Brother-in-law & Sister-in-law

Samast Tikoos, Mallas, Happas, Mozas, Dhars (Parivar)

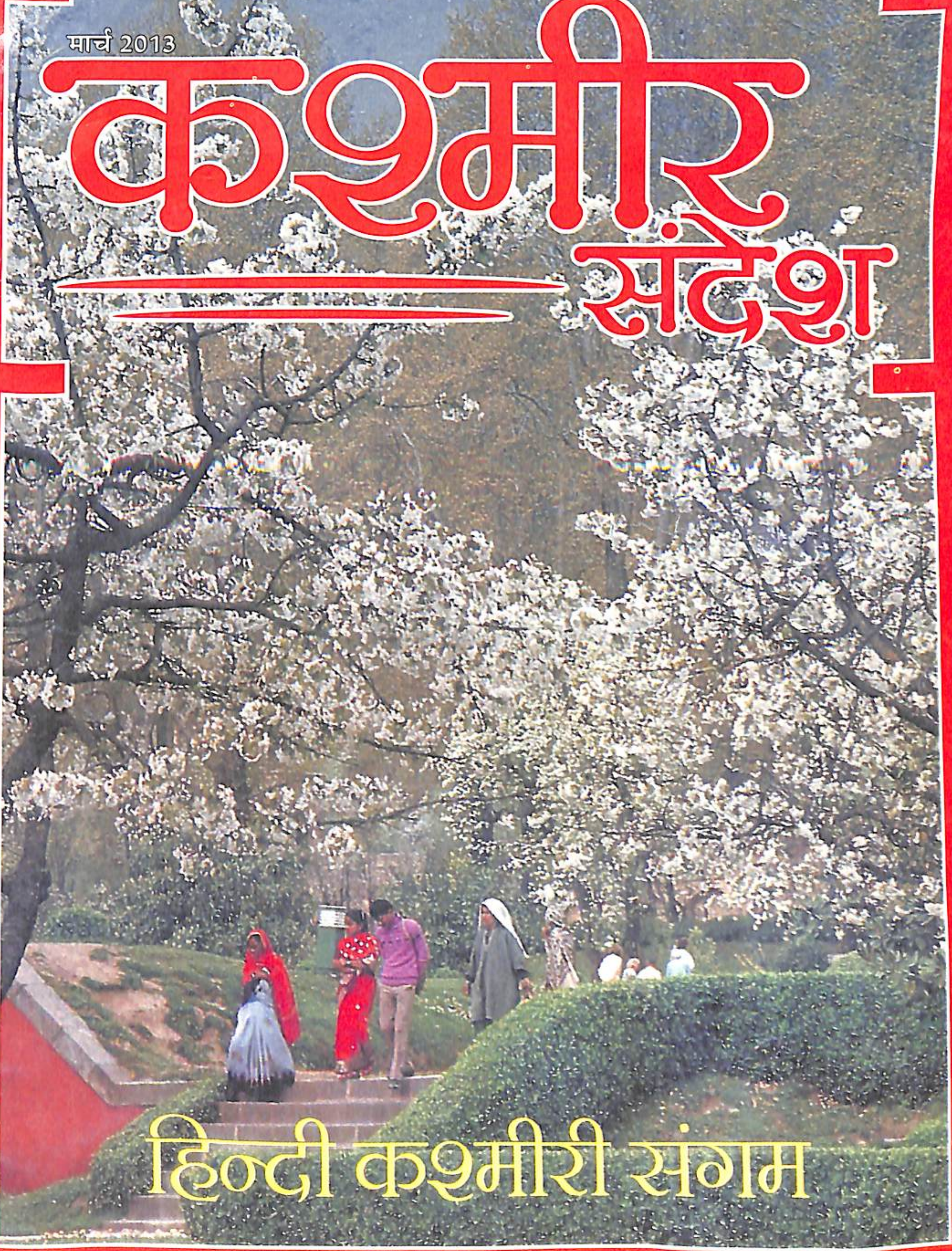
Add: 41-C, Om Nagar, Bhori, Jammu
Tel: 0191-2504559, 9810119423, 9999131654

RNI Registration No.53585/92
Postal Registration No. DL-SW-17/4164/12-14

Printed and Published by A.N. Kaul Sahib for and on behalf of All India Kashmiri Samaj from D-90, Sarojini Nagar, New Delhi-23 Telefax: 24677114
E-mail: aiksnd@live.com. Printer: Sigma Enterprises, 167/8, Sarai Julena, New Delhi-110025 Ph.: 26321730. **Editor-in-Chief: A.N. Kaul Sahib.**

मार्च 2013

कश्मीर संदेश



हिन्दी कश्मीरी संगम